The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 16.—WHOLE NUMBER 1004

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Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" Church of the Annunciation, except Saturd y, P. M., at 8 " " 6 "
" " Holy Communion, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" Emmanuel Church, ... 9 A. M. and 5 P. M.
" Church of the Holy Apostles, . . 9 "
Church of the Transfiguration, 6 " " 6 "
Except Saints' Days, then Morning Prayer and Lecture at 11, A. M.
" Grace Church Brooklyn Heights, 6 " " 6 "

Calendar for June.

16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fifth Sunday after Trinity.

JULY.

7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. St. James the Apostle.
28. Ninth Sunday after Trinity.

Poetry.

For the Churchman.

"Lazarus is at the gate---thou know'st it not."—P. II.

Ye who have tasted of that heavenly food,
That blessed bread of everlasting life;
And drank of that bless'd cup whose smallest drop
Sends health—immortal health, through all our veins,
Redeeming us from all earth's pains and woes;—
Christ stands at thine own door, O Christian! now,—
"Thou know'st it not"—He stands in that poor child
All clothed in rags—in that sad, lonely, poor,
And widow'd mother, pleading for her babes.
In that young boy, who has no earthly kin,
Whose eye privation has already taught
The glance of cunning and the stare of hate—
Why stand they at *your* door, why stand they *there*?
Why have you drained the coffers of your Lord?
And hoarded up in your own dwelling more,
O! so much more: than your own wants require?
Think you he will not reckon with you soon?
O faithless steward of His bounty here!
Ye who can rustle by in gorgeous robes
That palli'd mother with her famished babes;
Sending a chill of deep despondency,
Nay—almost recklessness, through all her frame:
O! whither are you hurrying on so fast,
That she stands by unheeded and forlorn?
Up to the house of God? The house of prayer?
Did you not stay and bid her follow you
To that dear Lord, Who has enough and more
For all her wants—telling her there she'll find
A Father and a home—that His full purse
Is like the widow's cruse, a constant source
Of life, of joy, of hope, which makes life dear;
Feeding the body here, and with that bread
Of life immortal, feeding the faint soul,
And with that generous cup, too, of His blood,
And more, than you can either speak or think.
Did you not tell her this?—that wearied one,
Or did you coldly stop, as the deep moan
Of her great anguish faintly reached your ear,
All softly hidden 'neath those lovely flowers;
And lifting your full purse all richly wrought,
To hunt for some small coin, that ever seems
To hide itself beneath the massive gold
That pleads with you to give to that sad one;
And fearing that the passers by might see
Your long delay, you drop a larger one
Than you intend,—reluctantly—and hear
Her blessing—O! the blessings of Christ's poor!
For what was not your own; and treading on
With brow elate, and self-complacent smile,
Enter His presence, and with reverence bow
All humbly to men's eye, and offer up
Your prayers and praise, with so much seeming love.
To whom? To Him whom you have lov'd so much
In His poor desolate and suffering ones?
To Him to whom you fain would draw all men,
That they in Him, not you, might have their wants—
Nay more—O more than all their wants, supplied.
Surely, O Christian!, this should be, must be
The mantle that should cover all our gifts
From the world's gaze and from our own, lest pride
Or self step in and taint our offerings.
The robe of His dear Church will hallow them,
And make them what Himself would have them be.
Let all our gifts then, hand in hand with prayer,
Go up from God's own altar, to come down
In double blessings from that throne above;
For then God will receive the praise, not man,
But man the blessing, as He by the mouth
Of Malachi, His chosen prophet, speaks.*

L. A.

* See Mal. iii. 7, &c.

"Return unto me and I will return unto you,
Saith the Lord of Hosts.
But ye said, wherein shall we return?
Will a man rob God? Yet ye have robbed me,
In tithes and offerings.
Ye are cursed with a curse:
For ye have robbed me, even this whole nation.
Bring ye all the tithes into the storehouse
That there may be meat in mine house,
And prove me now herewith, saith the Lord of Hosts,
If I will not open you the windows of Heaven,
And pour you out a blessing
That there shall not be room enough to receive it.
And I will rebuke the devourer for your sakes,
And he shall not destroy the fruits of your ground;
Neither shall your vine cast her fruit before the time in the field,
Saith the Lord of Hosts;
And all nations shall call you blessed,
For ye shall be a delightsome land,
Saith the Lord of Hosts."

The arrangement of this quotation, is Dr. Coit's.

Selected Matter.

(From the English Churchman of May 8.)

Scotland.

Diocese of Aberdeen.—The following judgment has been pronounced by the Synod of Bishops, which met at Aberdeen last week, in the question between the Junior Incumbent of St. Andrew's Church, and the Bishop of the Diocese of Aberdeen:—

The College of Bishops having considered the Appeal of the Rev. Charles Wagstaff, against the sentence pronounced against him on the 4th of December, 1849, by the Right Rev. Bishop of Aberdeen, and having heard the parties and reviewed the proceedings,—

Find, on reference to the first charge, that in his correspondence with his Bishop, the appellant has not maintained such a tone of filial respect as became their mutual relation; and that, though he has in some measure apologized for this, that apology is not sufficiently ample to purge him from the charge of grave departure from his line of duty in this respect.

Find, on reference to the fourth charge, that in respect of his giving out and ordering an anthem to be sung on the afternoon of the 19th Sunday after Trinity, which anthem the Bishop had expressly enjoined to be discontinued, the appellant wrongfully exercised his discretionary power in a matter where he ought to have submitted to the superior controlling authority of his Bishop.

Find, with reference to the final charge, that the appellant erred in the same direction, by his conduct, on the Feast of St. Simon and St. Jude, in altering the usual course of the service, contrary to the direction of the Bishop.

Find, that the appellant has, by such disobedience, incurred the censure of the Church, and the Bishops do hereby censure him accordingly.

Find, that the acts charged against the appellant, with the exceptions above specified, are, in some respects, attended with such extenuating circumstances, as require some alteration of the sentence passed upon him in the Diocesan Synod of Aberdeen; in consideration whereof, they sustain the appeal, and recall the said sentence.

Find, with reference to the charges in general, with the exception above specified, that the Bishops are disposed to give the appellant credit for having acted under a misapprehension as to duty, rather than from intentional disrespect to his Bishop.

Find, that while redress may be obtained by appeal against any unlawful command of a Bishop, it is unseemly and inconsistent with a dutiful regard for the peace of the Church, for a Presbyter to enter into such correspondence as took place in this case, and much more to print and publish or circulate the same.

Find, that there have been excessive claims, unguarded language, and other irregularity in various parts of these proceedings on both sides, and having carefully weighed the circumstances of the case, and having due regard for the welfare of the Church and of the rights and duties of the several parties concerned in this appeal, the Bishops find it unnecessary to pronounce any farther deliverance thereupon; but they solemnly warn the appellant in all time to come, to show a more careful respect to his Bishop, and to study so to conduct the services in the House of God, as to promote the growth of true religion among the congregation, and, so far as may be possible, to avoid giving occasion of offence or stumbling even to the weaker members of the flock.

And with these findings, censure, and recommendation, they discharge all further proceedings with regard to the subject matter of this appeal.

Note.—It is unnecessary, and, in the circumstances, incompetent for the College of Bishops to raise any judgment upon the several abstract points so largely discussed in their proceedings, and especially in the reasons of appeal touching the powers of a Bishop or Ordinary over the incumbents within his Diocese.

The following note is intended rather to prevent misconstruction as to the intent and effect of this judgment, than as a full solution of the various questions that have been raised and discussed in the proceedings.

The power and authority of the Bishop over his Presbyters consists, not only in enforcing the observance of Canons and Rubrics, but also in superintending, and, if need be, in controlling their conduct in such Ecclesiastical matters as Canons and Rubrics have either not touched at all, or have touched upon ambiguously and imperfectly. The Incumbent, in the ordinary performance of his sacred office, has to regulate many things which are not ruled by Canons and Rubrics,—some things he may do, or omit to do, without in either case violating any law; and, with regard to some points, the how and the when are left, in the first place, to his discretion.

Thus, the music of the services, the style of the music, and words to be sung, and even the use of music at all, is not matter of canonical or rubrical injunction, except in regard to a very few particulars; and it is the duty and privilege of the Incumbent, in the exercise of a sound and pious discretion, to fill up these details, which must be regulated according to the requirement of circumstances.

But it is not to be supposed, that, in the exercise of this discretionary power, the Incumbent is absolute, irresponsible, and independent of the control of his Ordinary. On the contrary, the extent of the Incumbent's privilege, measures the extent of the Bishop's control. Where the law has not spoken, or has not spoken precisely, it is the function of the Incumbent to regulate in the first place; it is the function of the Ordinary to exercise a godly control over such regulations.

It cannot be maintained that the Bishop has such a dispensing power as to command the breach of any Canon. The dispensing power is held in the Canon Law to be co-extensive with the legislative power, and only to belong to inferior authorities in cases in which the legislative power has either expressly or implicitly, or by sufferance, allowed it to exist. Abstractedly speaking, a Bishop cannot dispense with the Canons of a provincial Synod; and, it is upon the authority of such a Synod, that the Rubrics of the Common Prayer Book rest in Scotland. Nor can a Bishop dispense with such Canons, under any express or implied authority derived from them, since none such appears to be intended. When, therefore, any Incumbent takes upon him to correct irregularities in the performance of Divine Service, he cannot be lawfully prohibited by his Bishop. But when any practice, inconsistent with the Rubrics, has been long prevalent in a congregation, it is not right, summarily, and without due instruction of the congregation, to alter or omit such practice. And the Bishop may very properly remonstrate against vast and hasty reforms, and it is the duty of the Incumbent to submit to such remonstrances, as being the godly admonition of his Ordinary, at least so far as to abstain from acting on his own individual judgment against the remonstrances of his Ordinary in so grave a matter as anything that affects the peace of a congregation. The Bishop is, in the first instance, the proper judge as to the mode in which Canons should be interpreted; and upon this head there has ever been, in the Ecclesiastical law, a large allowance for the effect of usage and established practice.

The Bishops think it right to recall attention to the following passage in the preface to the Book of Common Prayer, premising only that in Scotland, the functions of the Archbishop are discharged by the Episcopal College:—

"Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity, (if any arise,) and for the resolution of all doubts concerning the manner how to understand, do, or execute the things contained in this book, the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the Diocese, who, by his discretion, shall take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in this book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof, to the Archbishop."

The Bishops wish all persons to take notice of the great care which is implied by this provision, that the peace of congregations be not disturbed by unseemly disputes and questions; and they think it is in accordance with the spirit of this passage, to advise, and, so far as they have power, to enjoin, that when a Bishop has remonstrated against any alteration in the usage of a congregation, the Incumbent, instead of altering it on his own personal responsibility, shall consult the Episcopal Synod; and the Bishops would farther observe, that when an order is issued by the Bishop, the legality of which is doubted by the Incumbent, he may, indeed, according to the strength of his convictions, disobey the order pending an appeal to the Episcopal Synod, or he may obey it under protest. But it is to be observed, that, in the former case, he undertakes the graver responsibility of disobeying, it may be the lawful orders of his lawful superior; and while in the latter case the proper sentence issued by the Court of Appeal might be merely the confirmation of the Bishop's order, in the former case it might necessarily extend to the suspension or deprivation of the appellant.

The Bishops think it desirable to observe that the history of the course by which the state of rubrical observances in St. Andrew's Chapel has been brought to its present state of conformity to the written documents of the Church, strongly illustrates the wisdom of attempting such improvements only in a gradual manner, and with due consideration to the how and when. All persons acknowledge (more or less) the importance of giving weight to these considerations, and the Bishops consider that the history referred to strongly shows the necessity of attending to them.

The Bishops cannot conclude this note without expressing their earnest desire that Incumbents and congregations will not attach to Rubrical questions the importance which is due to the gravest questions relating to our holy religion; and also that the attention of congregations may be as little as possible divided by such unhappy contentions as have occurred in St. Andrew's Chapel, from the great duty of preparing for eternity.

W. J. Trower, D. D.,
Bishop of Glasgow, Clerk to the Episcopal Synod.

[copy.]

To the Right Reverend Father in God, William, by Divine permission, Bishop of Aberdeen and Primus:

Right Reverend Father—Since the late Judgment was pronounced by the Episcopal Synod of the Church in Scotland on my appeal against your Lordship's sentence, I have been striving, with God's help, to arrive at a right determination as to the course I ought now to adopt. It has been my wish to do nothing rashly. And, after the best consideration which I can give, I am satisfied that only one course remains open to me: to resign the care to which you instituted me. I now, therefore, most humbly resign into your Lordship's hands the care of souls in St. Andrew's Church, Aberdeen, and return the Deed of Institution to the Junior Incumbency of that Church.

I cannot take this most solemn step without some explanation of the reasons which have led to it. It is not to prolong controversy that I make this explanation. The time for controversy is now past. In what I have to say, it will be my earnest endeavor to avoid discussion, or even the appearance of excitement.

When I accepted, six years ago, the Junior Incumbency of St. Andrew's, it was, I may be allowed to say, with a most sincere desire to discharge my duty to the Church, to my Bishop, and to my flock. That, in many respects, I fell short of my duty, no one is more conscious than myself. I had great difficulties to contend with—it is with no view of blaming any one that I say so here—and I was often unable to meet these difficulties in a satisfactory manner.

When your Lordship resigned the Senior Incumbency, the difficulties which I had before experienced, and the responsibilities of my position, were greatly increased. Nor did the election of a Senior Incumbent bring any diminution of these; on the contrary, the unhappy disputes which arose in connection with it, added greatly to their weight. I still tried, however, to do what I believed to be my duty; but what I did failed to meet with your Lordship's approbation, and even brought upon me admonition and rebuke. Wearied, perplexed, and distressed, I looked forward to a trial before your Lordship, in Diocesan Synod, as the best means of appeasing controversy, of vindicating my conduct if right, and of making my future course clear, by an authoritative condemnation of my proceedings if wrong. My conduct, in all important points, did receive the almost unanimous approbation of the Presbyters of the Diocese, acting in Synod; but your Lordship saw fit to pronounce a different decision.

Against that decision I felt bound, in duty not less to the Church than to myself, to enter an appeal to the College of Bishops in Scotland. The Venerable Synod has now pronounced judgment. For the reasons therein mentioned, my appeal was sustained, and your Lordship's sentence was recalled; but, on the specific details of the case, the Synod, so far as it adjudicated upon them, has found me in the wrong; has censured me for my conduct; and has solemnly warned me to pursue a different course in time to come. Such is the judgment of the Venerable Synod as to the particular circumstances of the case. It has declined to do—what I humbly hoped it would do—to decide on the ecclesiastical principles at issue, and hereby prevent the discussion of such questions in time to come. But, while throwing a darker shade of uncertainty over these principles in the general case, the Venerable Synod sufficiently indicated the course it would adopt in the event of my continuing to assert those rights which I had thought it my duty to maintain. They warned me plainly that a far heavier punishment awaited me if I should again venture to appeal to them on any point on which I differed from my Ordinary, and again fail to make out a sufficient case to justify me in their judgment.

The decision of the Venerable Synod, and the note appended to it, are before the Church. Others, if they are dissatisfied with it, may be entitled to question its lawfulness and justice; I have simply to submit and to suffer. Under these circumstances, I have been called upon to consider what course it now becomes me to adopt. It had been my wish to carry out in St. Andrew's Church what I held, and what in my heart and conscience I still hold, to be the essential principles of the Catholic Church, and the express doctrine and discipline of the Scottish branch of it. Even now, the things which I have taught or done, for carrying out the Church's system, have not been condemned as, in themselves, contrary to these principles. They are admitted to be wholly consonant thereto. But, nevertheless, I have been complained of, accused, discouraged, and censured. Had this discouragement proceeded only from those who were bound to listen to my teaching, I could have borne it, however painful it might have been. I would have continued to labor in humble trust, patiently striving to do the work of Him who alone can give the increase. But it has also proceeded from my Spiritual Fathers, whom I am bound to listen to and obey.

In addition to these things, in the peculiar position which I held in St. Andrew's I was all along, in point of fact, though not in ecclesiastical principle, placed in a different relation towards your Lordship from that occupied by the rest of your Clergy. That position, after the late judgment of the Episcopal College, rendered it the more necessary for me, in the event of my retaining my cure, immediately to adopt some definite line of action, such as was not called for from the Incumbent of any other Church in the Diocese. I have anxiously considered whether any such course was open to me, as I could conscientiously, and without a sacrifice of principle, adopt and act upon. I have been able to find none. The former supports on which I confidently rested have been withdrawn from me. I cannot be the holder of an authority which is mine in name only, not in reality and substance. I cannot incur the responsibility of committing myself to a system of ministerial conduct, of which I am unable to approve. I cannot exercise my Priestly office where one of its essential functions must be wanting. I have no longer any discipline to minister.

Thus far I have tried to explain, in words which ill convey my thoughts and meaning, the causes which have led me to take the solemn step of resigning my cure of souls within your Diocese.

In making this explanation, I have occupied too much of your Lordship's attention; but it is the last occasion on which I shall trouble you. It is with deep pain I leave a Congregation and a Diocese to which I am attached by ties of no common kind. It is with sadness and anxiety I cease to minister in a Church which requires, at this time, the devotion of all her children. But such appears to be the line of duty, so far as God has given me grace to see it.

I am, Right Reverend Father, your most faithful servant. Charles Wagstaff.

Aberdeen, 29th April, 1850.

⁂ I take the liberty of sending copies of this letter to the Clergy, to the Trustees of St. Andrew's Church, and to the members of the Congregation, as the least exciting form of making them acquainted with the step which I have now felt called upon to take.

(From the English Churchman.)

New Court of Appeals.

Although this Bill, and indeed any mere Parliamentary measure of the kind, without the concurrence of the Church in Convocation, falls short of, and is an infringement of, the constitutional rights and privileges of the Church—we are disposed to accept it, under our present circumstances, as the best which we are likely to obtain (while statesmen are what they are), and it is certainly an improvement upon our present system. We cannot expect to get all we want at once, and therefore we must accept it in instalments.

In the first place, this Bill comes before us with the sanction of the entire Bench of Bishops, with two or three exceptions, we understand. It was agreed to after much private consultation and independent deliberation; at a time when the various features and practical bearings of our existing system had been amply developed and thoroughly discussed on all sides; and, above all, while the prayers of many earnest members of the Church were being offered for the Divine Blessing on their Lordship's deliberations. These are no trifling recommendations. They cannot be overlooked or over-ruled, without incurring very serious responsibility, if not positive danger—a responsibility and danger which we confess that we shrink from incurring, seeing that, though we might perhaps suggest a remedy for our present evils which would be more satisfactory to sound Churchmen, there would be no chance of its being carried through Parliament: and this is an essential feature which *must* be borne in mind by all who wish to deal *practically* with the subject. Situated as we are, it is useless—if not worse—to draw out plans upon paper which we *know* will not pass through Parliament.

All parties must be prepared to concede something. Neither the Court nor the State—neither High Churchmen nor Low Churchmen—can expect to get all they want or wish. The present measure appears to us to demand as small an amount of sacrifice from each, as we can reasonably expect or hope for in the present day. The State certainly cannot complain. The measure is to be submitted to Parliament. It preserves the present State machinery—the Judicial Committee of Privy Council; and simply requires that purely Doctrinal points, which the Judicial Committee in their recent Judgment professed to avoid deciding, shall be referred for decision to the whole bench of Bishops. The Bishops are virtually chosen by the State; and moreover, the Crown will still, as now, have the option of adopting, or not, the Report of the Judicial Committee embodying the decision of the Bishops. For these reasons, it is also evident that those who prefer a large proportion of the legal to the Ecclesiastical element in Courts of Appeals, have no ground of complaint against this Bill. The machinery, throughout, will be of a *legal* character. The Judicial Committee is notoriously so, and the whole *management* of every case will be intrusted to them, and to other lawyers. If there is to be any Ecclesiastical element at all—which seems only reasonable in Ecclesiastical cases—it is difficult to imagine how it can be introduced with less possibility of its interfering with the legal element and functions, than is provided in this measure.

For the reasons already stated, we abstain from formally advancing all the objections which, as High Churchmen, we might make to this Bill; but it may be well to briefly adduce them, if it be only to show what sacrifices we make in abstaining from opposing the measure. 1. There is, apparently, no intention to allow Convocation to meet and consider this, or any such Bill. And yet it is a subject which the Church in Convocation has a clear, constitutional, *guaranteed* right to be consulted upon; and if Lord John Russell were a really liberal, enlightened, and wise Statesman,—to say nothing of his Churchmanship—he would gladly *seek* a sanction which would be willingly granted, we doubt not, and which would give the measure a moral as well as legal weight and authority, which would be cheaply purchased by the sacrifice of a little official jealousy and suspicion, as unworthy as it is unjust. 2. The Presbyters of the Church might justly claim to have some of their body united with the Bishops in the proposed Court. We trust, however, that their Lordships would, in difficult cases, not think it derogatory to their dignity to consult learned Presbyters and Professors of Divinity.* 3. The Bishops are chosen by the Crown, or rather by the Prime Minister, whereas they ought to be chosen by the Deans and Chapters. This is an accidental feature, and not necessarily a permanent one; and therefore it does not strictly form a legitimate objection. The same may be said of—4. That no opportunity is given for offering objections when Bishops-elect are Confirmed. Binding down Deans and Chapters, under pains and penalties, to elect a certain man, although they solemnly profess to seek and invoke the guidance of the Holy Ghost in making *their choice*; and then refusing to allow objectors to be heard, although they are thrice solemnly summoned, in God's House, to come forward, and promised that they *shall* be heard, constitute such an absurd anomaly and injustice—such a grievous violation of common sense and common law—such a profane and sinful mockery of Almighty God, that we cannot doubt that a remedy will be found ere long.

We confess ourselves surprised to find that Low Churchmen, as represented by the *Record*, are denouncing this Bill. They who are constantly proclaiming that spiritual things are spiritually discerned, that only men of God can judge of the things of God, are objecting to allow Bishops to supersede mere lawyers in judging of the Doctrine of Christ's Church! If this be not the depth of party blindness, or the height of party faction, we know not what is.

"A *worse* Court of Appeal than that of the Bishops, if unity of faith or liberty of conscience are to be maintained, can hardly be imagined. * * Whilst the majority of the Clergy hold Baptismal Regeneration, if I mistake not, the majority of the laity reject it."

Upon this remark of a correspondent, the Editor of the *Record* adds:

"Perhaps we may wait for a few days to see what becomes of it. There is a property which distinguishes most of the Bishop of London's Bills to sink in the Nile rather than to reach the shore. And we are sure there is no Pharaoh's daughter in the present day to draw it out. It is any other than "very fair to look upon."

Another correspondent says:

"I do not hesitate in saying, that if it passes into law, it will destroy every vestige of religious liberty within the pale of the Church, and deliver over the most faithful and devoted of her Clergy to the arbitrary dictum of a very small majority of the Episcopal Bench.

"By this Bill, the power of determining *what is*, and *what is not*, heresy, is vested entirely in the hands of the Bishops. The inferior Clergy, and as a matter of course, the laity, are not to have the slightest voice in the decision! Some twelve or fourteen fallible men are to determine, *with not less than Papal* authority, who *are*, and who *are not*, WORTHY to exercise their sacred function in the Established Church—to be held up as true and faithful Pastors, or to have the stigma of heresy fixed on them, though they *cordially receive* and *faithfully preach* the doctrines of the Church."—[Q.E.D.]

In answer to which, it may be observed that the laws of God, and of the Church, plainly place in the hands of every *one* of the Bishops—not merely "some twelve or fourteen"—the power "to determine, with not less than Papal authority, who *are*, and who *are not*, WORTHY" to be *ordained*, and, consequently, "to exercise their sacred function in the Established Church." Some body of men, we suppose, must decide what is, and what is not, Heresy; or is all Heresy to be left an open question?

As regards the "Case," to be prepared by the Judicial Committee for the decision of the Bishops, we think the language of the Bill is somewhat indefinite. Must their Lordships confine their attention to that document, without examining whether it truly sets forth the whole matter? Because, if the Judicial Committee's summary of Mr. Gorham's Doctrine be a specimen of the way in which their "Cases" would be drawn up, we must protest against their versions (or perversions) being substituted for the actual words of the party whose orthodoxy may be called in question.*

[From the True Catholic.]

The Church in California.

The important field opened to the Church in California is a subject worthy of occupying a large portion of her attention. We therefore think proper to insert the following extracts of a letter we have ourselves received from an intelligent layman, our personal friend, at San Francisco, dated March 29, 1850.

"But I must hasten to the principal object of this—it is one in which the Church in this new world, in my opinion, has a deep interest, deeper, *far deeper* than is supposed by her friends in the States. I believe there are but five clergymen of the Protestant Episcopal Church here, viz: Mr. Mines, Mr. Fitch, Mr. Morehouse, Mr. Ver Mehr, and Mr. Burnham. The latter, if living, which is very doubtful, is at Sacramento City. The others are here."

* * * * * * *

"Mr. Mines is just such a man, in character, as ought to be here—a gentleman, easy and kindly in his intercourse with others—a scholar—a man of taste and refinement, a Christian minister. His whole heart and soul are in the business in which he is engaged, but his constitution is feeble—he overworks himself, and his health, nay, even his life, I regret to say, is very precarious. He is just now off a sick bed, from which I feared he would not rise. Omitting to call at the *hovel* in which he lives, for some two days, after seeing him very low—so low he was not allowed to converse, I found him gone to Sacramento City! to see Mr. Burnham, and to look after the Church there. A few days, and I found him in his bed again."

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"And now as to a letter, I a long time ago wrote you, suggesting what ought to be done for California. From your reply I gather more of the contents of mine, than from memory of what I wrote; for in truth my manner of life since September has been such that most of what I had thought and written previous to that time after my arrival here, has passed almost entirely from my recollection. I now say, that at least six clergymen ought to be sent here *immediately*. You ask how are they to get here? Will the people support them if they come? &c. Unhesitatingly, I answer, no one should come here who cannot find friends enough at home to pay his travelling expenses and supply him with $100 (it is enough) for his pocket after his arrival at San Francisco. He will be *immediately* supplied with a parish, church, and abundant means to live; live well, too; as well as anybody else lives here. And now, I dare say, you will ask, why then will you not send the means to get there also? We cannot stop to attend to it, and will not give it a thought. Supply us with a clergyman, they say; there is a good lot of ground, on which we will build a church at once, and pay him well. They might add—and go to church when we can spare time. But they *will* go sometimes, and a great many of them too. But let not the Missionary Society . . . . . . send clergymen here as *missionaries*, to be supported by that concern after their arrival here. If there be a place on earth where men would willingly support a clergyman, more liberally than all others, that place is California. Again I say, be careful whom you send. Old men, without spirit, energy, tact—young men, destitute of a knowledge of the human heart—middle aged men, stiff and consequential, will not do. If you have any . . . . to spare, send *them*. You know there are many in orders, who seem to have mistaken their calling. They are not the men to be sent here. . . . . Men here are full of life, of spirit, of energy. The like has never before been seen upon another spot upon earth—probably never will again be seen so much power, so much intellect, and general intelligence, with so little of the lower order of character. Now if that shall be done by people in the States which may be done in this matter, there will be more accomplished within the next five years towards establishing the Protestant Episcopal Church in California than otherwise may be done in half a century. There are thousands here who have no predilection for any particular communion, but would connect themselves with any congregation that should be first established Hence you see the necessity for diligence. You can have but a faint idea of the rapid growth of things here. Towns and villages are springing up, as by magic, all over the country, and if the Church does not occupy the ground, the denominations will—that is certain."

Note.—In consequence of the state of things in California, the Domestic Missionary Board do not now pay salaries, though they are willing to send out suitable persons under their authority and with their commendation.—*Ed. Churchman.*

Address of Bishop Elliott at the Laying of the Corner Stone of the Church of the Atonement, Augusta, Georgia.

Dearly beloved in the Lord—We have now laid the corner stone of the Church of the Atonement in the name of the *Father* and of the *Son* and of the *Holy Ghost*—We have done all that man can do—We have secured in its place the Material Stone—Secured it with the voice of prayer and supplication. We have claimed for it the promises that wherever He records His name, He will come into that place, and bless it—We now leave it with Him to make it the Corner Stone of a Spiritual Temple wherein shall be offered up Spiritual Sacrifices, acceptable unto Him, through Jesus Christ. The Corner Stone we have just laid is the first fruits of a thank offering unto the Lord—a thank offering from individuals, whom He hath blessed, and who desire humbly to acknowledge that blessing, saying with the Patriarch at Bethel "The Stone which we have set for a pillar, shall be God's house, and of all that thou shalt give us we will surely give the tenth unto Thee," and what they have so humbly offered unto the Lord, they have likewise desired to offer in harmony with the Church upon earth—They have labored to "keep the unity of the spirit in the bond of peace," and so they have not ventured to approach the Lord even with their memorial of mercy, until they had first received the cordial God-speed of that holy and beautiful house, where their fathers worshipped. The Resolutions which have just been read in your hearing, and the presence of this approving congregation are the grateful response, which that ancient parish has given to the honor God has laid upon it, of being the fountain and the nursing Mother, of so gracious and charitable a work. "Go on then, hand in hand, never to be disunited.—The Church of the *Atonement* is the fitting offspring of that parish, which bears *his* name, who determined "to know nothing among men, save Jesus *Christ* and Him crucified."—And while these pious individuals have in their humble and gracious temper, desired to return unto the Lord their meed of gratitude, they have sought to do it in the very spirit of their Saviour "Freely ye have received, freely give." Within the walls soon to arise upon this corner stone, it shall never be said to the rich, "sit thou here in a good place," while it shall be said to the poor "stand thou there, or sit here under my footstool," but it shall be always open, free as the air, to the prayers and supplications of all sorts and conditions of people. Whatever support may be necessary for the ministering servant of the Lord is to be gathered from the free will offerings of God's people—such are the desires—such the purpose of its liberal founders: and well have they chosen its name, "The Church of the *Atonement*." Freely was that atonement made by God the *Son*: Freely was it accepted by God the Father: Freely is it offered by God the Holy Ghost, and man must not restrain this freedom. Here then we raise the banner of the Cross, and in the name of our crucified Saviour, proclaim the glad tidings of great joy, "Ho every one that thirsteth come ye to the waters, and he that hath no money, come ye buy and eat, yea come buy wine and milk without money and without price,"—*Titles of the American Bishops.*

Communications.

For the Churchman.

[Concluded from last week.]

There are two general rules for the right understanding of the decalogue of obvious propriety, and clear Scripture authority—When the commandments enjoin any duty, they forbid the contrary sin, and all the particular kinds thereof, and means thereto; and when they forbid a sin, they enjoin the contrary duty, and all the particular kinds thereof, and means thereto. Thus understood, the ten commandments enforce the following particulars, respecting which every Christian should seriously ask himself whether it is so with him; and this in frequent and unsparing self-examination, conducted, not after the manner of dissemblers with God, but with earnest and humble prayer that he may be guided and aided therein, and as one deeply impressed with the awful truth that unto God all hearts are open, all desires known, and from Him no secrets are hid.

He must acknowledge, and have, the one true God for his God. He must believe in Him, and regard Him, as his Ruler and Judge, ever present with him. He must fear Him as infinitely powerful and just. He must love Him as infinitely good, with all his mind, with all his heart, with all his soul, and with all his strength. He must regard Him as the First and Best of beings, and earnestly desire, above all things, to please Him. All his powers and affections and endeavors must be vigorously engaged in the service of God. He must worship Him, because He rules over all, in the name and through the mediation of His Son Jesus Christ our Lord. He must give Him thanks for His mercies and benefits. He must put his whole trust in Him, to supply him with what is necessary for him, and to support him in trouble. He must call upon Him in prayer for whatever is necessary for the body as well as the soul, for others as well as for himself. He must honor His holy name and His word, by studying to know His will in the Holy Scriptures. He must serve Him truly all the days of his life, by sincerely keeping all His commandments.

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*We do not see why the University Professors of Divinity might not be united with the Bishops in the proposed Court.

*The Judicial Committee *represent* Mr. Gorham as holding that "the grace of Regeneration does not *so* necessarily accompany the act of Baptism that Regeneration *invariably* takes place in Baptism." Whereas, Mr. Gorham plainly holds that it *never* takes place *in* Baptism, for *his own words* are that—"The new nature (that is Regeneration) *must have been* possessed by those who receive Baptism rightly, *before*." "The blessing of Adoption *precedes* Baptism." "*That filial state* was given to the worthy recipient *before* Baptism, and *not in* Baptism." Consequently, the Judicial Committee decided the question on *wrong evidence*, or rather, on a *wrong summing up*. They decided that Mr. Gorham could hold an office which requires him to declare, that *every* Infant he publicly Baptizes "is Regenerate"—that *every* Infant he privately Baptizes, "is *by Baptism* Regenerate"—that *every* child to whom he teaches the Church Catechism, may refer to his Baptism, as that "*wherein* I was made a member of Christ, the child of God, &c." Looking at Mr. Gorham's own words, will any unprejudiced man say that he can *honestly* hold and employ the Church's words?

His worship of God must be exclusive. No other objects are to share it; neither angels, nor the Blessed Virgin, nor any departed saint; no image or representation of any one or anything. He must beware of the snare laid by the evil one when he beguiled miserable heathens into the imagination that in bowing down to idols, and worshipping them, they but did so to the Divine Being represented by them: for even with this delusion, their worship is condemned of God as idolatrous; nor was it, in fact, in them, nor is it in idolaters of Christian name, a preventive of the grossest worship of the very idols themselves. As required by all this, he must renounce and abhor the ungodly system, called Christian and Catholic, which has opened the door, even in the Church, to the abomination of flagrant idolatry.

The Christian's worship of God must be, as Holy Scripture requires, with that faith which rests on Jesus Christ as the Mediator through Whom only access can be had to the Father, and which depends on the Holy Ghost as the only Author and Giver of that faith, and of the affections necessary to its genuineness, and to the Gospel character of the worship founded on it.—Which worship, also, must conform to that other essential principle of divine requirement which recognizes Jesus Christ, and the Holy Ghost, as the Second and Third Persons, Who, with the Father, are One God, the TRINITY IN UNITY, to Whom, jointly and severally, man's worship is due.

The guilt of idolatry, or false worship, is represented in Scripture as incurred by the covetous, or those who set their hearts so much on worldly possessions as to interfere with that supreme love of God, that cherishing of devout, unselfish, and charitable affections, and that effort and sacrifice in His service, which is necessary to the true worship of Him. It is incurred by the glutton and the drunkard, and every other sensualist, and devotee of carnal appetite, whose thoughts and desires and carefulness in that direction, may justify the strong Scripture declaration that his God is his belly. It is incurred, indeed, by all who, in any way, allow the cares of this world, and the lust of the things thereof, to interfere with the meet spirituality of the christian character, and with due attention to the service of God.

To inforce His claims to the undivided homage of His creatures, God has been pleased to apply to Himself the expressive epithet, "a jealous God"—One Who will not allow the honor and service due to Him to be otherwise bestowed: not that man or any other creature can detract aught from His essential glory and honor; but because the offenders thus withdraw themselves from their required agency in promoting the declarative glory whereby He is to be owned as great and adorable by His creatures; and this because of the corruption of the heart rendered thus rebellious, and because of the perniciousness of example and influence thus operating on others.

Among the most awful sanctions of God's ordinances, is that connection of cause and effect which he has been pleased to introduce into His dealings with His creatures, in those diffusive influences whereby sin is allowed to be followed by its pernicious consequences beyond the person of the sinner, both among those around him, and among those who come after him. It might easily be shown how essentially this is connected with principles proved to be most conducive to sound practical morality. But its being, in fact, established by Providence, obvious in the whole current of His dispensations, and revealed in His word as right, is sufficient to secure for it the willing and approving acquiescence of every reasonable mind. It is strongly set forth in the second commandment thus:—"For I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me." This is to be understood of God's judgments in this world. Its rectitude is vindicated by the fact that these judgments are connected with probation for the future world; in which abundant recompense will be made for all apparent inequalities here, and for all sufferings rightly received and improved. In reference to this ultimate adjudication, this final balancing for eternity of the Divine dispensations, "the soul that sinneth, *it* shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon *him*, and the wickedness of the wicked shall be upon *him*." The whole spirit and tenor of the Bible are violated, and impious injustice done to the Lord our God, by attributing to Him the everlasting punishment of any one human being on account of the sin of another. But connected with the probation of this life, and the fearful consequences, in reference to that probation, with which it is meet and right that sin should be surrounded and followed, it is ordered that the sinner's responsibility should be increased by the injury he inflicts upon others, often upon those to whose happiness he is especially bound to contribute. Tremendous have been the judgments which, at various times, have thus followed the grosser forms of idolatry; and grievous have often been similar consequences of departure from the service of God because of addiction to that of the world and the flesh.

But there is a precious and most gracious promise to counterbalance this awful threat.—"And show mercy unto thousands in them that love Me and keep My commandments." In our Bible translation, the rendering is "*of* them that love Me"; in the Prayer Book (Communion and Catechism) "*in* them that love Me." The difference is merely verbal, the "thousands" meaning, as appears elsewhere in the Bible, and is required by the adaptation of this to the former part of the commandment, an indefinite number of others favorably affected by the faithfulness of him who worships God in spirit and in truth. The expression in this clause also signifies the *greater extent* of the good it promises, than of the evil denounced in the previous one: this being in accordance with God's character, as loving mercy rather than judgment. It is a virtuous and fitting encouragement to walking faithfully in the ways of God's laws, and in the works of His Commandments, to reflect that it does good to others, and thus, as well as by its direct influence, tends to advance the glory and honor of our Heavenly Father.

Let then the Christian remember that if he would truly keep those commandments which prescribe the worship of God, and forbid every interfering service, he must love, adore, and fear Him, and show that he honestly does so, by thorough obedience, not by force or necessity or mere habit, but willing, cheerful, and thankful.

He must honor God's holy name and word. His word, the Bible, he must honor by hearing and reading and studying it, and meditating upon it, diligently, seriously, reverently, prayerfully, and with the constant resolution and effort to try, through the faithfully sought influences of divine grace, to adopt and fairly act out its doctrines and precepts.

The name of God should be honored by never using it lightly, or without the reverence which is due to it. It must not be taken in vain, as by blasphemy, by perjury or false swearing, by common swearing, or by any irreverent use of it, or of whatsoever is dedicated to Him Whom it represents.

They are said to blaspheme God, who speak any unworthy or evil thing of Him; or who, professing to be His servants, live so wickedly as to make his name evil spoken of.

A man perjures himself, when he swears to the truth of a thing which he knows to be not true, or of which he so much as doubts; when he swears to a promise which he intends not to perform; or afterwards, although in his power, does not perform; and when he equivocates, or swears in a different sense from that in which he to whom he swears understands it. All these involve the aggravated guilt of charging God with ignorance whether we are perfectly true and honest or not; or with indifference whether we are or not; or with want of power to punish our perfidy

Swearing in common discourse, or when not lawfully called upon, however true the asseveration may be, is also a breach of the third commandment; and so is idle calling upon the name of God, introducing it into exclamations, or seeking, in common conversation, to confirm what we think true by an appeal to His knowledge of its being so. And what shall be said of those who call upon God to damn or curse themselves or others? May we not justly fear that they will find the tremendous doom upon them, when it will be forever too late to shake it off? But this habit speaks such a degraded moral sense, and such a want of the knowledge and appreciation of true decency, as almost to preclude the hope of the favorable operation of any of those influences which are fit for virtuous, reputable, and christian intercourse.

It is evident, from our Saviour's express teaching, that the swearing intended to be forbidden by Him, does not necessarily suppose the introduction of the name of God, but embraces the sinful addiction of the Jews of His time, sadly followed by many Christians of our's, to habits of asseveration by various objects. He would have such habits broken by swearing not at all—swearing by nothing—as a part of common and ordinary discourse. There is no evidence, however, that he meant to interfere with that essential provision for the solemn securing of the great ends of public morals, order, and justice, and the avoiding or terminating of strife and wrong, to which St. Paul refers as an acknowledged principle adopted by God Himself, when he says "an oath for confirmation is an end of all strife."[*] Indeed, this very language of an inspired Apostle, our Lord's own answering on oath,[†] and primitive Catholic practice in the Church, are clear evidence that there is nothing in the Christian religion hostile to the solemn taking of oaths, when legally and authoritatively called on to do so. And the principle is granted, even where objection is made to its form: the thing is the same—whether signified by the words *swear* and *oath*, or the words *affirm* and *affirmation*: it is, in each case, the imposing and assuming of an especial obligation, with a sense of peculiar guilt and danger in violating it, to speak the truth.

In reference to every species and grade of taking God's name in vain, there is awful emphasis and point in the annexed threat—"The Lord will not hold him guiltless that taketh His name in vain"—will rate his guilt as peculiarly criminal—will not admit the excuse of thoughtlessness, inattention, or absence of bad design—will visit it with special heavy judgments. And this most rightly; for the offence is of a kind peculiarly calculated to destroy the confidence, to corrupt the moral principle, and to eat out the religious conscientiousness, the fear of God, and the honor of man, on which human welfare and security, and man's love and reverence for the Divine Being, so essentially depend.

All God's commandments and ordinances are to be received as right and proper and binding upon us, indeed as the very best that can be under the circumstances, because they are His; and are accordingly to be honored and kept: and the honoring and keeping of them is to be regarded as a condition on which we are allowed to enjoy His blessings. No sooner was this earth formed, and man placed thereon to use and enjoy it, than every seventh day was separated from the other six, and hallowed, or consecrated and set apart, as especially the Lord's. It was therefore to be eminently a spiritual day, on which religion, in its direct exercises, was to be the chief employment, and all other unnecessary employment to be set aside. This ordinance should therefore be regarded as imposing a condition, on which only we can lawfully enjoy the good things of earth. The ungrateful and rebellious neglect and violation of this condition, may well be considered a fruitful source of divine judgment in the multiplied ills of the human state in every variety of individual and social condition; and difficult is it for faith to form any well grounded hope for material amelioration until due deference is paid to the majesty and authority of God in this fundamental law of His kingdom.

The sabbatical principle having been incorporated into the religion first given by God to man, as best adapted to his nature, as a perpetual commemoration of God's creating work, and establishing a condition and terms on which man might enjoy the benefits of it, was recognized anew in the Mosaic dispensation, with the addition to the grounds of its observance, of God's deliverance of Israel from Egyptian bondage; and with requisitions for its observance adapted to the peculiarities of that dispensation. And although these and similar requisitions were disannulled by the New Testament; yet that best rule for the interpretation of scripture, primitive catholic principles and usages, proves that the New Testament references to the first day of the week, and the Lord's Day, are connected with the retaining by divine authority of the original principle, and the changing, by the same authority, of the particular day to that of our Lord's resurrection—the first in the week.

Although, however, in this as in other matters, the strictness and severity of the Mosaic discipline are removed from the true religion, yet the original blessing or sanctifying, consecrating or setting apart, of one day in every seven, as a spiritual day, to be religiously observed in honor of God, remains. Of course, then, it must not be a worldly day, a day of worldly business, or of worldly pleasure, nor a day of idleness, for sanctity is a positive quality, to be genuine it must be an active principle, applied to time it must be made manifest by a holy appropriation of that time. The ordinary works of one's calling—except as far as necessity and charity demand them—should be intermitted. Mere worldly pleasure should be unsought. That attention to the necessities and proper comforts of our nature, and those interchanges of mutual kindness and good will, which it is evident that the New Testament would not repress even on the consecrated seventh day, should nevertheless be so regulated and tempered as that that day shall not be changed to common time. The appropriate duties of the day are attendance on the morning and evening service of the Church, with the faith and affections and reverent deportment requisite for the true and sincere worship of God, and the right and profitable hearing of His word; private and domestic worship; religious reading, study, and meditation, under proper pastoral counsel; the religious instruction of the young and ignorant; visiting the sick and afflicted, and other acts of charity; "using," in the language of our canon on the subject,[*] all godly and sober conversation." It is also essential to the due observance of the Lord's Day, that it be a part of *uniform* faith, piety, and charity—of serving God truly all the days of our life.

B. T. O.

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[*] Hebrews vi. 16.

[†] St. Matthew xxvi. 63. "I adjure thee by the living God," was one of the most solemn forms of administering an oath.

[*] Canon xli. General Convention, 1832.

Edinburgh, February 19th 1850.

To the Editor of the Churchman.

Rev'd Sir,—Allow a ten years' subscriber to address to you a few lines from this distant corner of the world. Deeply interested in the welfare of the American Church, connected as it is by so interesting a link with our depressed branch of the true Vine, I wish to call the attention of the Church to the anomalous character of your Bishops. The custom of the Catholic Church all over the world has been for the Bishops to fix their sees in *cities*, and therein to plant Mother Churches, whence the desolate places of the district may be served with clergy, till the Parochial system can be organized, and to found colleges where clergy and laity can be educated in a religious style under the Episcopal eye. In America the Bishop is styled Bishop of the Protestant Episcopal Church in the State of New-York or Ohio, as the case may be; in France he is called Bishop of Orleans or Bordeaux; in England of London or Salisbury; in Italy, of Rome or Venice. He takes the name of the chief city and thence works the neighbourhood, and as population increases, new sees are affiliated from the mother see, and the progress of the Church is ever onward.

I do not know if an instance can be found, except in Scotland, where Bishops have taken the names of provinces or counties. We had formerly 14 Sees, and now only 7 since the disestablishment of the Church in 1688. Edinburgh, Glasgow, and St. Andrews gave titles to Bishops, and so did the counties of Moray, Galloway and Orkney, but in these last there were no towns or villages, the district being pastoral and poor. In America I hope to see the Church occupying the towns. If it be looked upon as an assumption that your Bishops should be Bishops of Philadelphia, Boston or Albany, let them be Bishops of the Protestant Episcopal Church in the cities of Philadelphia, Boston or Albany and their neighbourhoods, but I really see no use in being so squeamish, and I trust that a future Convention will put this on a more primitive footing. In the English colonies, we fell into the same mistake, for instance we had Bishops of Australia, Nova Scotia and Tasmania; we now uniformly name them after cities. Australia is given up and now comprises Sydney, Melbourn, Adelaide and Newcastle. The Romanists are, as usual, wise in their generation, and they have now bishops of New York, Boston, Baltimore, &c., and take my word for it, that in 50 years they will have 200 of the chief towns in the Union occupied by prelates, who will have the air of priority of possession, though in reality our occupation of the country is anterior to theirs. When New York State has ten Bishops, how will you designate them? after the points of the compass? One more suggestion, the weight of the Episcopate is nearly unfelt when the dioceses are so enormous. Why should you not name ten Bishops at once for New York State? If Rhode Island with 20 clergy can support one, how many should the larger and richer states support? it is a new question of Proportion. Now is the time for endowment when a few hundred dollars can purchase a a few hundred acres of land, which will ultimately prove valuable. If there are taxes on wild land to pay, let them be defrayed by congregational collections.

I remain,
Rev. Sir, your obd't serv't,
SCOTUS.

The suggestions of our correspondent are worthy of deep attention; and it is to be hoped that in time a more Catholic practice will prevail among us, as to Episcopal titles. The subdivision of Dioceses however, demands great caution as the ability to support is not in proportion to the extent of territory.

ED. CHURCHMAN.

To the Editor of the Churchman.

Dr. Jarvis's Church History.

Dear Sir:—Nearly a month has elapsed since an appeal appeared in the Churchman from Dr. Jarvis to his brethren of the Clergy, calling for aid at their hands, in the publication of his Church History.

The plan proposed by the Rev. Dr. of parochial subscription under the direction of the Rectors seemed to me so feasible, that I confidently looked for the immediate prosecution of the work—All that I can learn as having been accomplished up to this time is, that the subject has been spoken of among some of the body appealed to, and that a shrug of the shoulder on one side, and a too willing discouragement on the other, has prevented any further action.

My object in this article is in behalf of the Laity to second the appeal of Dr. Jarvis', that they may not be deprived of a work so exceedingly desirable and necessary for them as intelligent Churchmen; And in behalf of the Church that her honor be not compromised by appointing the Rev. Author, Historiographer and withholding from him the requisite aid for the completion of his labors.

Should there be but one half of our city and neighboring clergy to engage in the work there can be no doubt of success in obtaining the required number of subscribers, and those too who have confidence to pay in advance.

I trust the opportunity will soon be given the laity of subscribing to his work. No time should be lost. The Rev. Author has more labor before him than he can probably perform unless every moment is improved—Will the Clergy act?

New York, June 6, 1850. N. M. S.

Hymns of the Church.

Mr. Editor—Your correspondent M. N., wishes to know the Authors of certain Hymns, I send the names of a few. Perhaps others may send the remainder.

Hymn 30—but much altered, is marked in Dobell's Collection as *Scott's*.

Hymn 43. Attributed to *Tate* by correspondents of the Churchman in Jan. 1843; in Winchell's, &c. also to *Patrick*.

Hymn 61. *Thomas Kelly's* Hymns 387.

Hymn 64. John Newton in Olney Hymns. Book 2. Hymn 57.

Hymn 65. *Samuel Wesley*—At least Adam Clarke in his Wesley Family names among hymns of Saml Wesley, one commencing, "From whence these dire portents around."

Hymn 67. Communicated to the *Christian Observer*, an English Magazine.

Hymn 77. *James Eastburn*.

Hymn 80. Mrs. *Anne Steele's* Remains, vol. 1. p. 224.

Hymn 87. *Doddridge*. hymn 198.

Hymn 93· *John Patrick's* Century, hymn 4.

Hymn 110. Marked as *Budden's* in Dobell's Collection.

Hymn 114. Marked *J. Straphan* in Montgomery's Christian Psalmist No. 445.

Hymn 116. *Doddridge*, hymn 209.

Hymn 117. A memory of boyhood gives this to *Clement C. Moore*—is it correct?

Hymn 137. In John Wesley's 2nd Hymn Book No. 79.

Hymn 150. The late *Francis Key*, of Baltimore.

Hymn 159. *Bowdler*. See Select Poetry, Lond. 1825, p. 8.

Hymn 163. *Gisborne*. See Montgomery's Christian Psalmist, hymn 357.

Hymn 176. In John Wesley's 2nd Hymn Book, New York edition sold at No. 20 John st., in A. D., 1786, evidently from the vol. and the style, *Charles Wesley's*

Hymn 200. *Mrs. Anne Steele* vol. 1. p. 152.

Hymn 201. *James Montgomery*, See his own Hymns in his Christian Psalmist hymn 559.

Hymn 207. Scottish paraphrase No 27. These were chiefly by *Logan*.

Hymn 210. *Beddome's* Hymn 138.

A list of all the Hymns with the names of the authors would be acceptable to many, of course the Church has in adopting a hymn subjected it to her altering hand—she recognises the words and sentiment adopted, and not the man. R. J.

Another correspondent D. F. attributes Hymn 30 to Doddridge, and Hymns 63 and 65 to Watts *Ed. Churchman.*

Man's happiness or misery is, in a great measure, put into his own hands.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 15, 1850.

Baptism of Infants and Adults.

Among the notable expedients devised by the Gorhamites to evade the plain words of the Baptismal office in the case of Infants, is one drawn from the alleged correspondence between it and that of Adults. Say they—the first indeed uses this language:—

"Seeing now, dearly beloved brethren, that this *child* is regenerate and grafted into the body of Christ's Church."

But the latter uses the same language as to all adults:—

"Seeing now, dearly beloved brethren, that *these persons* are regenerate and grafted into the body of Christ's Church."

Now, say they, it is an acknowledged fact that those adults only who receive baptism *rightly* are regenerated, and consequently this assertion in their case must be taken *hypothetically* and *charitably*.—Consequently the language in the other case must be interpreted in the same way, i. e. in the *hypothetical* or *charitable* sense. Q. E. D. and Gorhamism stands triumphant, and proclaims aloud, *Noli me tangere!*

In determining the meaning of these services, however, we must examine the whole carefully, and not look merely at one or two isolated expressions. Upon a close and deliberate comparison of the two *public* offices, we shall find a broad and scriptural distinction carefully made, which fully authorizes us in discriminating between the two cases of adult and infant baptism, and maintaining that, while the Church holds that all infants rightly baptized are *efficaciously regenerated*, she does not hold that all adults so baptized are in like manner *efficaciously* regenerated. The reason is that in the latter case certain qualifications are demanded, which are not required in the former. These are repentance and faith. The adult is guilty of actual sins as well as polluted by original sin; he must repent of them as well as acknowledge his sinful and helpless state by nature, and embrace with a lively faith the promises of pardon and reconciliation made to him through Christ. These truths are clearly and fully set forth in the Service provided for him. In the first Address it is declared that "all men are conceived and born in sin, *and that they who are in the flesh cannot please God, but live in sin, committing many actual transgressions*." These words are not in the office for infants, being inapplicable to them; but are very properly inserted in the other office, as forcibly impressing upon the mind of the recipient the sad state he is in, until purified by the regenerating sacrament of Baptism. The gospel is taken from the third chapter of St. John's Gospel, in which the necessity of Baptism is declared, and the subsequent exhortation forcibly inculcates the doctrine, "Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Other passages of Holy Writ are adduced—St. Mark, "He that believeth and is baptized shall be saved," &c.; the first sermon of St. Peter, "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost"; also the declaration in the 1st Epistle of the same Apostle, "Baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." It then continues, "Doubt ye not, therefore, but earnestly believe that he will favorably receive these present persons, *truly repenting and coming unto him by faith*; that he will grant them the blessing of eternal life, and make them partakers of his everlasting kingdom." Now on comparing this with the office for Infants, a great difference is observable. The condition is here inserted on which God will bestow these great benefits; but in that for infants the assertion is unconditional. The Baptism there is *rightly* administered, and the good effects are certain. The infant is free from actual sin, it therefore needs not repentance. The faith required is evidenced by the bringing it to the Baptismal font that it may be "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The stain of original sin is no bar to the right reception of the sacrament, because that sacrament has been instituted to wash it away through the omnipotence of the Holy Ghost. It thus obtains the gift of regeneration in virtue of God's own appointment, and provided it faithfully fulfils the conditions in after life, will infallibly obtain the blessings of Christ's heavenly kingdom.

It would appear from this that the attempts of some to make the offices of the Church disjointed, inconsistent, and unscriptural are the results of ignorance or false doctrine. The absurdity and incoherence attributed to them arise not from the defective manner in which they are drawn up, but from the violent and wilful perversion of their language to suit some favorite hypothesis or modern dogma.

Such, say some of her ministers, cannot be the view of the Church. It would lead to absurdity. When, however, this wonderful absurdity is examined into, it is found that the absurdity lies in their own minds, not in the Church's teachings or offices. The infant cannot have been regenerated—because it grows up a wicked man. The Churchman replies, he has not complied with the conditions of faith and repentance on which the continuance of the benefit was promised, and has forfeited for the time the gift of the Holy Spirit. This does not satisfy them; because he has not improved the gift, they argue *he never had it*, (though the Church says he had), and he could not have had it, because it is inconsistent with their theory. St. Augustine though he innovated on the ancient doctrine of the Church through his opposition to Pelagianism, yet taught freely and unreservedly the doctrine of the regeneration of infants in baptism, and said the gift proved inefficacious in so many because they had not the gift of *perseverance*. There was no logical inconsistency in this, and it does not conflict with the offices of Baptism. A moderate Calvinist might, we suppose, now take the same ground, and remain in the ministry with a safe conscience; but others would say, that *one cannot be regenerated unless he has the gift of perseverance*, and acting on this principle they distort, pervert and explain away whatever opposes their view. Let them say honestly what is the reason; that they hold doctrines not taught in the Prayer Book, and not authorized by the Church, and are determined to teach their own dogmas, and not the doctrine of the Sacraments as this Church hath received the same. At any rate we shall take good care that our readers are kept informed of their position.

☞ In the usual place will be found a notice of the appointments which have been made for Episcopal Services in the Diocese by the Bishop of Maryland—taken from the Circular of the Standing Committee.

GENERAL THEOLOGICAL SEMINARY.—It is announced in the *Calendar*, that the Rev. Dr. Wilson and Dr. Clement C. Moore, have resigned their Professorships in the Theological Seminary. Action will doubtless be taken on the subject, at the ensuing meeting of the Board of Trustees. The resignations may then be accepted, and nominations be made to fill the vacancies thus created; but the Professorships cannot be filled until at a subsequent meeting, convened not less than *thirty* days afterwards for that special purpose.

The advanced age of these venerable men doubtless renders this retirement from active duty agreeable to themselves; but every Alumnus, who has enjoyed the benefit of their instruction and intercourse, cannot but regard with the liveliest emotion, the dissolution of the ties which have connected them with the Seminary from its earliest organization, with so much honor to themselves, benefit to the Church, and profit to the students.

BISHOP OTEY'S SERMON.—An admirable extract from this Sermon, will be found on our first page. While it delineates with much unction and precision the duties and responsibilities of a Chief Pastor of Christ's flock, it also suggests to those who compose that flock, how meekly they should obey, and how earnestly they should pray for those who are set over them in the Lord. The capital note on the Society for the Confusion of Evangelical knowledge, has called forth an angry growl from our friend the Doctor of the Protestant Churchman. That erudite functionary seems to be of the opinion, that if the Bishop's advice were taken, he would have to say, "Othello's occupation's gone."

Quis talia fando
Temperet a lacrymis?

"THE PERVERT FROM NASHOTAH."—We find in the *Calendar*, a long letter from the Rev. Professor Adams, of Nashotah, giving an account of the *escapade* of one Rev. Gardner Jones, who, for the space of about six months, was Professor of Languages in that Institution. His instructions as respects theology had a suspicious taint of Romanism, and as soon as they became sufficiently obvious he was compelled to quit. He came there in October, 1848, and left in April, 1849. He belonged, however, to the Diocese of Georgia, and was never transferred to Wisconsin. His name is on the list of Clergy in the Convention Journal of the former Diocese, for 1849.

The *Protestant Churchman*, of course, is highly delighted at this, and casts mud at Nashotah with great fury. The Doctor also observes, moreover, that we have some cause to blush for our notice of May 25th, and that this letter is a full justification of what was charged in his hebdomadal. This is characteristic enough. The writer in the Protestant Churchman, after making an onslaught on the Domestic Committee, for employing "such men as are sent out by them from time to time,"—goes on to say,—"So long as such men as Corbyn of Missouri, *and the recent pervert to Romanism from Nashotah*, and the Key West Missionary, and others, *are* employed by the Society, I wish to have nothing to do with it. The Committee, of course, can act their own pleasure; but they must not complain, if under *present circumstances*, some contributions are withheld." We are informed, on the best authority, that this Mr. Jones was never in the employment of the Committee, and the mention of Nashotah conveys a false impression; we consequently reiterate our disapprobation of the slander.

The Doctor also, with a composure worthy of a "*monumental brass*," asserts that if certain correspondence about the calumny respecting the Church of the Transfiguration, were published, we and "other fault-finders would be placed in a narrow and uncomfortable position." We believe that he was placed in a very "narrow and uncomfortable position," when he received a reply from an high dignitary, which rebuked pertinacious impertinence in the most quiet, effective, and gentlemanly manner.

THE BISHOP OF TORONTO has safely arrived in England, and is prosecuting the purposes of his important mission, with great energy, and, we trust we may add, effect. We learn from the *Church*, that he had been very warmly received by the Archbishop of Canterbury and other Prelates, and the utmost interest had been evinced by them in the cause. We perceive in the last *English Churchman*, a letter from the Bishop, which tells the history and wrongs of King's College, with great clearness and power.

THE EPISCOPAL RECORDER AND THE BEREAN.—We promised our readers, last week, some amusement from an editorial notice in the first named paper, and here it is. After quoting the five or six lines of our remarks, he grandiloquently thus discourses:—

"And who, we would ask, made the Editor of the New York Churchman, Witness, Jury, and Judge, on points of doctrine in the Church? How has *he* become invested with such wonderful powers of discrimination, that without ever seeing the paper in question, he can pronounce so dogmatically upon it? We presume our contemporary has the gift in which Judge Jeffrey boasted, when he said, he could smell a presbyterian a mile off. If the Christian Witness, the Protestant Churchman, the Southern Churchman, the Gambier Observer, or the Episcopal Recorder, the "miserable organs" referred to, ever quoted from the columns of the Berean, no further evidence of unsoundness in the faith, we suppose, was required. We recommend to the faithful perusal of our brother of the Churchman, the Archbishop of Canterbury's letter to the Rev. Mr. Maskell; and beg to state, for his information, that the Berean was edited by one of the most devoted and earnest-minded ministers of his own Church; a man whose life and spirit are in beautiful unison with the Gospel which he preaches, and whose zeal for truth, and love for souls, he may deem it an honor to imitate. We shall hail with pleasure, the dawning of a day that shall find the columns of the Churchman as true to the gospel of Christ, as was the Berean. It has undergone great changes within our own memory, and we indulge the hope that there will arrive a time when its views and temper shall bear kindredship with those which induced even a Milnor to approbate its course."

To the first question we reply, we speak by authority, as Editor, and in so doing, have the precedent of the *veteran* himself. To the second, that though we did not see the paper itself, we saw copious extracts from it, which fully satisfied us of its tone of theology. The *veteran* took the same ground some time since, as to the *English Churchman*. Further, we mentioned no names; but if the Episcopal Recorder chooses to put on the cap for itself and the other papers named as *miserable organs*, we certainly shall not contradict it, nor could we do so with a safe conscience. We have read the Archbishop's letter to Mr. Maskell, and pronounced it *ex cathedra* "very unsatisfactory:" and recommend the *veteran* editor to refresh his memory with the book of Albert Barnes on Low Church inconsistency. We are happy to hear so good an account of the Editor of the late Berean; (we said nothing of him personally,) but we understand he belongs to the *Canadian*, not the *American* Church, and the statement of our contemporary may need some confirmation from disinterested sources. If we remember right, the establishment of the Berean was hailed with loud acclaim by the "*miserable organs*," or some of them, because it would be in opposition to "The Church," the orthodox and able paper published at Toronto. This did not speak much for its soundness in the faith, and the quotations we have mentioned, confirmed us in our opinion. Still if its late Rev. Editor can disclaim Gorhamism and its kindred errors, we shall be most happy to state the fact. As to the benevolently intended wishes of our "dear brother," we can only say that we should deeply blush if he praised us, and think with the Athenian orator, we had done some wrong thing; but that we are most happy on all occasions to receive his censures, and rebukes, and consider them the most gratifying tributes to our editorial course.

Foreign Intelligence.

The *America* arrived at this port on Thursday the 6th instant; and the *Atlantic* on Sunday last, after a very short passage of about eleven days and four hours.

France and England have not yet settled their difficulties though negotiations are continued; and Lord Normanby has not been recalled from Paris. It is said that the French Government insist upon the strict fulfilment of the Convention of London, which Lord Palmerston refuses. A large conscription of sailors has been ordered in the French ports, but this is evidently for effect, and some ships of the line are preparing for sea.

The Russian Ambassador has not left London, as at first reported, nor has he intermitted communications with the British Government. It is rumored, however, that Russia and Austria have addressed a note to Lord Palmerston, stating that English subjects will not be allowed to dwell in their territories, unless they first renounce the protection of their government.

The English fleet has left Greece; a steamer has been sent to Naples to demand redress for injuries inflicted upon British subjects and commerce, in 1848. A French fleet is lying there to oppose Admiral Parker's squadron, and is to be reinforced.

The Berlin Congress closed on the 16th May. The King of Prussia stated at the close, that a *Provisorium* would be established, and the temporary Presidentship lodged in a Provisional College of Princes. The majority of the States would take part in the Congress of Frankfort, and issue declarations identical in form to the Cabinet of Vienna and other German Governments, and furnish their plenipotentaries with correspondent instructions. The allied States would act together for the reorganization of the Bund. The King has been dangerously wounded by a pistol shot from an assassin.

The edicts in favor of the Romish Church, had caused great excitement in Vienna, and a declaration had been published by the Government, that the discipline of the Church in no way affects the civil rights of the subjects, and that the punishments inflicted by her, will be what they have been for the last ten years,—the denial of absolution, exclusion from the Eucharist, the refusal of the benediction in burial rites, &c.

The Nuncio of the Pope has written to the French Bishops in relation to the New School Law. The Pope does not approve of the parts relating to the *surveillance* of *les petits seminaires*, and deems the mixing up of Bishops with other ministers in the council, incompatible with their dignity. "If, however, the Church is far from giving her approbation to what is opposed to her principles, she often knows how, in the interest of Christian Society, to make some sacrifice as far as compatible with her existence and duties, in order not to compromise the interests of religion, and render its existence more difficult." He exhorts the Bishops therefore, to be patient and united, and to take especial care of their flocks in those districts where mixed schools are established.

The Marriage Bill of Mr. Wortley came up on the adjourned debate in Committee in the Commons, on the 16th May. Numerous petitions from Scotland, were presented against it. It had some narrow escapes. A motion that it be read that day six months, was lost by a majority of *two*; ayes 40, noes 42. An amendment to strike out part of a clause legalizing such marriages "as have been heretofore" celebrated in violation of the law, was also rejected. Ayes 64, noes 111. Mr. Fox Maule moved that it be not extended to Scotland, which was lost by a small majority. Ayes 137, noes 144. It is to be proceeded with on the 13th June, and we are happy to say, there is no chance of its passing into a law this year, according to our exchanges.

The Bill for the abolition of the Lord Lieutenancy of Ireland, was brought in by Lord John Russell, on Friday the 17th.

The Court of Common Pleas met on the 22d May. The Lord Chief Justice Wilde announced that the decision on the motion of the Bishop of Exeter, would be rendered on the following Monday (27th).

A decision was then rendered unanimously against the motion, as we learn from the Commercial.

Mr. Maskell has made up his mind to resign his living, and has tendered his resignation to the Bishop, who, of course, has no alternative but to accept it.

The notice of the proposed commission to examine the Universities from Lord John Russell, has drawn forth elaborate and forcible replies from the authorities both in Oxford and Cambridge, who object to it as unconstitutional and an infringement of the rights and privileges of those bodies.

The notorious "Agapemone" has been again brought under legal investigation. Thomas, one of the fanatics, and husband of one of the Misses Nottidge, whom he had treated infamously, applied in the Vice Chancellor's Court to have the custody of his son, about four years old. V. C. Bruce decided that his principles and practices disqualified him for the office.

The Bishop of Oxford has contradicted the report which we noticed in last week's *English Churchman*, of his having rebuked two Oxford Incumbents, in consequence of their signing the testimonials of a Clergyman, whom he had inhibited from doing duty in that city.—*Eng. Churchman.*

DIOCESE OF SALISBURY.—The Bishop (Dr. Denison), in reply to an address from the Clergy of the Archdeaconry of Wilts, says:

"The establishment of a satisfactory mode of adjudication in case of appeals involving questions of doctrine, appears to me the great point to which the attention of the members of the Church ought to be directed under present circumstances. And while I am far from being insensible to the very grave considerations connected with the recent decision of the Privy Council to which you refer, I would yet remind you that, whatever be the effect of the decision of the Court in the particular case submitted to it, the doctrine of the Church remains written as before in the Articles, Catechism, and Liturgical Formularies. And these speak in such express terms of the remission of sins by spiritual regeneration in the case of all infants duly brought to baptism, that I feel assured that even the present unhappy controversy will, in the end, but the more firmly establish the truth, which appears to be placed in peril."—*Ibid.*

An address signed by 121 Clergy of the Diocese of Winchester, has been presented to the Bishop, asking him to take such steps as may tend to the obtaining license to meet in Convocation to determine the one point, the settling the Church's doctrine of the grace of infant baptism, so far as it may have been disturbed by recent events.—*Ibid.*

We regret to learn that the Bishop of Bath and Wells (Dr. Bagot) has been so ill that it has been necessary for his lordship to delegate the Bishop of Guiana to officiate in an appointed tour of confirmation through the county of Somerset, just concluded. —*Guardian.*

The Gorhamites in the Diocese of Durham, headed by Dr. Gilly, have been getting up an address in favor of the late decision. The whole number of names, after immense exertion, mounted up to *seventy-eight*, and two or three of the reputed signers have publicly declared that their names were affixed without authority. The number of signatures in two Archdeaconries of the Diocese to the orthodox address, was three times this, (225).

Copy of a letter from his Grace the Archbishop of Canterbury, in reply to the address from the Archdeaconry of Barnstaple:

Lambeth, May 12, 1850.

Venerable Sir,—I beg to acknowledge the address which you have presented to me on the part of the Clergy of the Archdeaconry of Barnstaple, which expresses their dissatisfaction with the existing Court of Appeal from the Ecclesiastical Courts, and desires the assembling of Convocation, with a view to a change in the appellate jurisdiction.

The assembling of Convocation for the exercise of its deliberate functions, is a question attended with so much doubt and difficulty, that I am content to leave it to the discretion of the Sovereign. But, with regard to the principal object of your address, it will be satisfactory to the Clergy who have sanctioned it by their signatures, to be informed that a bill is now before the Upper House of Parliament, which, if it passes into a law, will meet the case to which they advert, and which proves, by the fact of its introduction, that the subject in which so many of the Clergy feel a deep interest, has not escaped the attention of the Bishops of the Church. I remain, venerable Sir, your faithful servant.

(Signed) J. B. CANTUAR,
The Venerable Archdeacon Bartholomew.
—*Guardian.*

Copy of a reply from the Bishop of Exeter:

Bishopstowe, May 15, 1850.

"*Dear Mr. Archdeacon,*—I find it very difficult to acknowledge, in a manner satisfactory to my own feelings, the very gratifying address which you and the Clergy of your Archdeaconry have been pleased to make to me. The terms in which you speak of my endeavors to discharge on the late trying occasion, the high duties annexed to my office, fill me with an overpowering sense of my own weakness. May He, who hath declared that His strength is perfected in weakness, enable all of us, in such a measure as He shall of His wisdom appoint, to perform our several parts in the common struggle.

"Of the judgment given by the Judicial Committee, to which our attention and that of the whole Church has been painfully directed, I am unwilling now to say more than to thank you for the sentiments which you so energetically express, and to add what may perhaps be consolatory to you, as it is in no ordinary measure to me.

"I have not only strong reasons to hope that the judgment itself will ultimately be proved to be invalid; but even if that hope be disappointed, I am confident that it can be shown, on close inspection, to be of no authority whatever, as a precedent in any future case. Into the grounds of this expectation, I will not now enter. Suffice it to say that so confident am I in their soundness and force, that, if it should again be my misfortune to be required by the Crown, or by any other patron, to institute to cure of souls, within my diocese, any clergyman who holds the opinions held by Mr. Gorham, or otherwise plainly contradicting the doctrine of our Church in the great article of baptism, I should not only feel it my duty to reject him, but I should rely on the justice of the Judicial Committee that they would sustain me in taking the course which I here announce. Meanwhile, let us humbly pray for God's blessings on the Church in which we minister, and that we may be always faithful in our ministry, knowing, that to them 'who are faithful unto death, he will give a crown of life.' Believe me, dear Mr. Archdeacon, your affectionate brother in Christ.

(Signed) "H. EXETER.
"Venerable Archdeacon Bartholomew."

THE UNIVERSITY OF LONDON has begun to confer its degrees in public, and with as good an imitation as circumstances will admit of the decent pomp with which traditionary custom has invested the academic ceremonial at Oxford and Cambridge. The first of these annual solemnities (on Wednesday) went off well; yet, in this attempt to transplant the academic idea and academic costume to the busy metropolis, the personages who took part in it seemed themselves conscious of a certain incongruity, which laced sleeves and purple velvet caps are ineffectual to remove. You felt it when, after the close of the ceremony, you encountered stray cap-and-gown men dodging among the omnibuses in the strand, looking as forlorn and as much out of place as so many barn-door fowls. It appeared, from the Registrar's report, that the number of Colleges in connection, had been increased during the year, by the addition of a Wesleyan establishment in Cornwall, and a Roman Catholic one in Ireland.—*Guardian.*

DESTRUCTION OF THE CATHEDRAL OF SARAGOSSA.—Private letters give a startling account of the total destruction of the beautiful Cathedral of Saragossa, in Spain, by lightning. On the 7th of April, according to the custom of the towns people, the whole population had assembled in the Cathedral to follow the procession of the Holy Sacrament. The crowd was immense. Scarcely had the procession issued from the massive portals of the Cathedral, ere the heavens became clothed with darkness, a huge black cloud hung like a pall over the town, and suddenly the rain descended in torrents, that the whole procession was forced to take shelter within the Cathedal. Presently there was heard a terrific crash, accompanied by a noise loud as the roaring of artillery.

It was found that the lightning had struck the spires of the Cathedral, and, entering through one of the numerous interstices of the graceful architecture, struck dead the bellringer, and penetrated the timber roofing, which immediately blazed forth with a fury admitting of no control. The crowd rushed forth into the streets, through which the water was pouring in torrents, and left the unquenched flames to do their fiery work. The roof fell in toward the afternoon, and then the priests incited the people to attempt the preservation of the interior, and the course of the flames was at length arrested. Thus has perished this noblest specimen of ecclesiastical architecture in all Arragon, perhaps in all Spain.—*Eng. Paper in Com. Adv.*

Domestic Intelligence.

NEW YORK.—*Laying of Corner Stone of St. Peter's Church South Brooklyn.*—The ceremonies of laying the corner stone of St. Peter's Protestant Episcopal Church were performed on Wednesday June 5th at 4 P.M., on the corner of Atlantic and Bond sts. Most of the Episcopal clergy of Brooklyn were present together with a large concourse of the Laity. The ceremonies were commenced by the Rector, Rev. John Stearns. The stone was laid by the Rev. Dr. Cutler of St. Anns Church, Brooklyn. A prayer by the Rev, Mr. Bedell of the Church of the Ascension, New York. An impressive and appropriate address was delivered by the Rev. Dr. Stone of Christ Church South Brooklyn, and after singing the 101st hymn by the choir, the services were closed with prayer and benediction by the Rev. Dr. Lewis of the Holy Trinity.

This new Church is to be built of brick and will be a plain neat Gothic structure, and when completed. will cost about $12,000.

Architect, J. W. Martens. Carpenter, C. L. Denington. Mason, J. J. Walton.

WESTERN NEW YORK.—*Trinity Ordination at Auburn.*—Bishop DeLancey held an ordination on Trinity Sunday, May 26th, in St. Peter's Church at Auburn. The four Deacons, candidates for the Priesthood, were the Rev. Noble Palmer, the Rev. Elijah Weaver Hager, the Rev. George Hamilton McKnight, and the Rev. Malcolm Douglass. They were presented by the Rev. Mr. Ayrault to the Bishop who ordained them to the Priesthood, the Rev. Messrs. Wilson, Ayrault and Darling uniting in the imposition of hands. The Bishop administered the holy communion assisted in the distribution of the elements, by the Rev. Dr. Wilson and the Rector.

BISHOP DELANCEY'S VISITATION.—On Wednesday, May 29th, Bishop DeLancey visited Christ Church, Corning. Prayers were read by the Rev. Mr. Skinner, the late Missionary of the Station, and the Bishop preached and confirmed *three* persons. Corning, which suffered so severely by the fire, is beginning to revive, and the many new edifices and extemporary shops, evince that the sad calamity has not wholly prostrated the energies of the people. None of the Houses of Public Worship were consumed, and we trust that an active Pastor will soon be in vigorous and successful supervision of the flock.

On the 30th, the Rev. Mr. Skinner read prayers and the Bishop preached in the Presbyterian House of Worship, at the thriving and expanding village of Addison, which, in connection with Rathbunville, presents an attractive field for the zealous Missionary.

At Hornellsville on the 31st, in the Methodist Chapel, the Bishop preached and confirmed *three* persons. Prayers were read by the Rev. Mr. Thibou, of Angelica, and the confirmation preface by Rev. Mr. Griswold, the Missionary of the Station.

On the 1st of June, services were held in Trinity Church, Howard. Prayers and the Preface were read by the Rev. Mr. Griswold. The music was conducted by a few zealous friends of the Church from St. Thomas' Church, Bath, who kindly rode some twelve miles to attend and aid in the services, with their voices and a melodeon. The Bishop preached and confirmed *six* persons. A collection was made for our Diocesan Missions. This small band of Irish Protestant Churchmen, are deserving of the sympathy and aid of their brethren in their efforts to paint their plain and simple edifice, and to erect a fence around their Church lot and Grave Yard. We trust they will receive some tokens of good will from their abler brethren in the Diocese. The Bishop has consented to be the medium of forwarding to them any contributions that may be sent to him.

On Sunday morning, June 2d, in St. Thomas' Church, Bath, the Bishop read prayers, preached and confirmed *seven* persons, the newly elected Rector, the Rev. Almon Gregory, not having arrived.

In the afternoon of the same day, in St. James' Church, Hammondsport, prayers were read by the Rev. Mr. Atwell of Bradford assisted by the Rev. Mr. Russ, the Missionary of the Station, who read the lessons, and also the confirmation preface, and the Bishop preached and confirmed *six* persons.—*Gospel Messenger.*

NEW HAMPSHIRE—*Convention.*—the Fiftieth Annual Convention of the Church in this Diocese, was held in St. Michael's Church, Manchester, on Wednesday, May 29.

The Church was opened for Divine service on the evening previous, when the sermon on Missions, according to appointment, was preached by Rev. H. S. Smith, of Union Church, Clarmount. After the sermon, the Bishop confirmed 4 persons, making with the 21 confirmed in January, 25 from St. Michael's Church during the year.

The Convention was called to order at 9 o'clock, on Wednesday; N. B. Baker, Esq., of Concord, was re-elected Secretary, and the usual committees were appointed. At 10 o'clock proceeded te the celebration of public worship. Morning prayer was said by the Rev. Mr. Slater, of Dover, the Rev. Mr. Low, of Hopkinton, reading the lessons. The communion service was begun by the Bishop, the Rev. Dr. Burroughs, of Portsmouth, reading the Epistle. The Rev. Mr. Kelly, of Manchester, preached from Philippians i. 27. "With one mind striving together for the faith of the gospel.' The Bishop then proceeded with the remaining part of the Communion Service, being assisted therein by the Rev. Dr. Burroughs and the Rev. Mr. Salter.

In the afternoon, the Bishop delivered his annual address. The different committees reported, and the elections were made, as below.

The only matter beyond the ordinary routine of business was the adoption of a Canon organizing a Diocesan Board of Missions to consist of the Bishop, *ex officio*, one lay and two clerical members. This Board is to choose a Treasurer from its own body, to whom shall be entrusted the funds for Diocesan missions, to be used under the Board's direction.

Standing Committee.—Rev. Charles Burrough's, D. D., Rev. Nathaniel Sprague, D. D., Rev. Thomas G. Salter, Rev. John Kelly, George Jaffrey, T. W. Little,

Delegates to the General Convention.—Rev. Charles Burroughs, D. D., Rev. Nathaniel Sprague, D. D., Rev. Newton E Marble, Rev. Henry S. Smith, J. W. Pierce, Hon. Levi Woodbury, John Whipple, Nathaniel B. Baker.

Diocesan Board of Missions.—The Bishop *ex officio* Chairman, Rev. N. Sprague. D. D., Rev. N. E. Marble, N. B. Baker, Esq.

The Standing Committee organized by choosing the Rev. Charles Burroughs. D. D., of Portsmouth, President, and the Rev. T. G. Salter, of Dover, Secretary.

The Board of Missions made choice of N. B. Baker, Esq., of Concord, as Treasurer.

The next Convention is to be held at Dover, on the last Wednesday in May. The Convention Sermon to be delivered by Rev. N. E. Marble, of Concord, and the Missionary Sermon by the Rev. Dr. Burroughs, of Pnrtsmouth.—*Christian Witness.*

CONNECTICUT.—The Bishop held his Trinity Sunday Ordination in Christ Church Middletown, when Mr. Geo. H. Horne was called to the Holy Order of Deacons. Morning prayer was read by the Rev. Rector. The Sermon was preached by the Rev. Dr. Williams of Trinity College. The Litany and Ante Communuion were said by the Rev. Dr. Jarvis, who also presented the candidate, and after the Bishop had administered the elements to the clergy, assisted the Rector, who, performed the Communion Office, in administering to the people.

In the afternoon, after prayers by the Rev. Dr. Coit of Trinity College, the Bishop confirmed 14 persons, and addressed the Candidates,—*Calendar.*

DIOCESE OF NEW JERSEY,—*Confirmation.*—On Thursday evening, 30th May, in St. Matthew's German Church, in Newark, the Rev. Mr. Frost read prayers, and the Minister, the Rev. Mr. Roze preached, both in German, and the Bishop confirmed *five* persons. The Rev. Mr. Cook addressed them in German. There were present the Rev. Messrs. Morehouse, Dunn, Finch, Watson, Germain, Rankin, Southard, Mitchell, Peet, Stubbs and Bradin.

Ordination.—On Sunday, 2nd June, (First after Trinity,) in St. Mary's Church, Burlington, the Bishop admitted the Rev. John A. Parsons, Missionary at Pemberton, and the Rev. Nathaniel Pettit, Missionary, officiating in St. James' Church, Knowlton, St. Luke's Church, Hope, and Zion Church, Belvidere, to the holy order of Priests. Morning prayer was read by the Rev. Professor Spencer; the Rev. Mr. Parsons was presented by the Rev. J. W. Bradin, Rector of Burlington College, and the Rev. Mr. Pettit by the Rev. R. J. Germain, Principal of St. Mary's Hall, and the Bishop preached the Sermon, and was assisted in the Holy Communion by the Rev. Mr. Frost. The Rev. Professor Hyde was present.

PENNSYLVANIA.—At a meeting of the Standing Committee of the Diocese of Pennsylvania held on the 4th inst.

The Committee was organized by the choice of the Rev. Dr. Morton as President, and the Rev. Dr. Howe as Secretary.

Edward C. Biddle, Esq. was elected to fill a vacancy occasioned by the resignation of Wm. Welsh, Esq.

Among the rules of order adopted by this Committee, the Secretary was instructed to publish the following—to wit:—

In all cases where application is made to be recommended for admission as a Candidate for Holy Orders, such application shall lie over for one month, and there shall be laid before the Committee, written evidence that notice has been given to the Bishop, as required by the 1st Section of the 6th Canon of 1847.

The papers of Mr. Peter Ruth, applying to be recommended for admission as a candidate for Holy Orders, were presented and read.

Testimonials were signed on behalf of Mr. George H. Walsh, applying to be recommended for admission to the Holy Order of Deacons.

M. A. DEWOLFE HOWE, Sec'y.

Philad., June 5. 1850.

The Secretary, by order, publishes the following list of the Standing Committee, as now constituted.

The Rev. Drs. Morton, Clay, Vaughan, Hare, and Howe: and Thos. M. Pettit, Thos. Robins, Rich'd. S. Smith, George M. Wharton, and Edward C. Biddle, Esqs.

CONSECRATION OF THE CHURCH OF ST. JAMES THE LESS. At the appointed hour the Bishop and attending Clergy, followed by the Wardens and Vestry, moved up the aisle from the porch reciting the appropriate Psalm, The instrument of donation was read by the Rector, and the sentence of Consecration by the Rev. F. Ogilby.

Morning Prayer was begun by the Rev Mr. Bourns the proper Psalms were chaunted, the Rev. Mr, Billopp, of Delaware, read the Lessons, and the remaining prayers were said by the Rev. T. M. Peters, of New York the Rev. Mr. Bonnar, and the Rev. F. Ogilby. The Bishop, assisted by the Rev. Mr Peters, read the Ante-communion service. The sermon was preached by the Bishop, and every heart was moved by the earnest and solemn words in which the divine blessing was invoked upon those whose devotion and zeal had begun and completed this "glorious sanctuary." The Bishop was assisted in the Communion Service by the Rev. Mr. Odenheimer. The Rev. D. Washburn was also present. Although the weather was unusually inclement, the Church was well filled; and in that band of worshippers were many whose hearts overflowed with gratitude to Him whose blessing had crowned their labors with success and enable them to rear a temple to His honor upon which time can have little wasting influence. This is a Church not only for one, but for many generations. When those who have reared its solid walls are resting in the sweet and quiet grave-yard around, it shall cast its sacred shadow over their remains. And their children's children may worship where their fathers worshipped "in the beauty of holiness," and then lie down to sleep where their fathers repose, and with them "Abide under the shadow of the Almighty." It is a wise and pious work thus to build temples of the Eternal God, which may endure and outlive the dying men by whom they have been reared, They are more fitting Sanctuaries of Him whose mercy and praise endure forever and ever, and whose salvation shall be from generation to generation. We must add, that a very pleasing feature in the services of this interesting occasion was the harmonious and true church music, led by a volunteer choir gathered from the neighborhood. Indeed all the all the services were conducted with that perfect order which adds greatly to their solemn interest.—*Banner.*

CONSECRATION OF ST. MARK,S CHURCH, PHILADELPHIA.—The solemn consecration of this Church to its high and holy use, as a "House of Prayer," took place on the morning of Whitsun Tuesday. The meeting of the Convention enabled a large number of Clergy to take part in the impressive service.

The Bishop, Clergy, and a number of the Laity assembled in the school room adjoining the Church. There were 61 Clergymen present, and 27 of them in surplices. These latter filling the noble chancel, added much to the solemnity of the service.

The Bishop having entered "within the rails of the Chancel," the Instrument of Donation was read by the Rector of the Parish, The Bishop having offered up the appropriate prayers and supplications, the sentence of Consecration was, at his request, read by the Rev. F. Ogilby.

After the Consecration, the Rev. Dr. Bowman, of Lancaster, began Morning Prayer, the Rev. Dr. Stevens read the Lessons, and the Rev. Mr. Odenheimer said the remaining prayers. The Bishop commenced the Ante-Communion service, the Rev. Dr. Bull reading the Commandments, the Rev Mr. Mahan tho Epistle, and the Rev. Mr. Southard the Gospel.

The Rev. Dr. Higbee, of Trinity Church, New York, preached the sermon from the text 2 Cor., ix. 15: "Thanks be unto God for His unspeakable gift." We need only say of this discourse that it was worthy of its noble theme, and of the great occasion on which it was delivered: at once eloquent, instructive, and consoling. We earnestly hope the general wish for its publication may be gratified.

After the sermon the Rev. Dr. Ducachet read the sentences in the Offertory, and offered the prayer for Christ's Church Militant. The Rector of the Parish read the Exhortation, and with the Rev. Messrs. Southard and Mahan assisted the Bishop in the Holy Communion.

We have heard a general expressioe, on the part of the many who had the privilege of being present, that they had seldom shared in a more complete or impressive service. A most effective choir, appropriate and well executed Church Music, had no unimportant part in producing the result. Great credit is due to the devoted Laymah who has shown so much zeal and judgment in training the choir, and who thus consecrates freely his rich gift to the service of Him, whose praise is man's noblest employment.

May peace and prosperity crown with their richest blessings the glorious Sanctuary, which, in this happy service, has been consecrated to the pure worship of the "One Living and True God."—*Ibid.*

DIOCESE OF DELAWARE.—The 60th Annual Convention of this Diocese concluded its session on Thursday of last week.

Although quite fully attended, little business of importance was transacted, except the election of its officers and committees, and the appointment of Delegates to the General Convention.

The following are the names of the Standing Committee for the present Conventional year:

Revs. Walter E. Franklin; Edwin M. Van Deusen; Samuel C. Brinckle; and Wm. F. Read, George B. Rodney, Esqs.

DELEGATES TO THE GENERAL CONVENTION.

Revs. Thomas F. Billop; John L. McKim; Walter E. Franklin; Edwin M. Van Deusen.

Laity.—Mr. Wm. F. Read; Capt. S. F. Dupont, U. S. Navy; Dr. Thomas M. Smith; Mr. John F. Rodney.

A resolution, recommending the Clergy and Laity to use their efforts in promoting the circulation of the valuable volumes of the Rev. Dr. Jarvis, the Historiographer of the Church, was unanimously adopted.

MARYLAND.—*Bishop's Address.*—The following is the summary of the Episcopal services during the past conventional year.

During this period 6 clerical removals have been made, (one by death) and 7 additions. The total number of clergy in the diocese, including the Bishop, is 122, of which number 111 are Presbyters, and 11 Deacons; 86 are rectors of churches, and 5 assistant ministers—the remainder are mostly engaged in the several institutions of learning connected with the church. The number of candidates for holy orders in the church, at the present time, is 5. During the year there were three ordinations, at which eight persons were ordained. The number of confirmatory visitations during the year was 88, at which 636 persons received the "laying on of hands." The various church institutions of learning, the Bishop stated, were in a flourishing condition, and had fully realized his fondest anticipations. The number of youths under instruction at the several seminaries, is 500. Altogether the condition of the church, says the Bishop, "affords great encouragement and hopeful anticipations for the future."

SOUTH CAROLINA.—*Special Ordination.*—At St. Philip's Church, on Whit-Sunday, May 19, the Rev. G. L. Platt, Deacon, was admitted to the Holy Order of Priests, presented by the Rev. J. B. Campbell; the sermon was by the Rev. C. C. Pinckney, and these Presbyters united with the Bishop in the imposition of hands.—*Charleston Gos. Mess.*

GEORGIA.—Trinity Sunday last, and the day following, will long be remembered by Church people in Augusta, Geo. On Sunday, in the course of the morning Service, in St. Paul's Church, the Right Rev. Bishop Elliott admitted Mr. Barnard Elliott Habersham to the holy order of Deacons; the Candidate being presented by the Rev. Thompson L. Smith, the Rector of Emmanuel Church, Athens, the Bishop being assisted in the Holy Communion by the Rector of St. Paul's. In the afternoon, Evening Prayer being offered by the Rev. Mr. Smith, an excellent Discourse was preached by the newly ordered Deacon. At night, the "third service" being read by the Rector, the holy Rite of *Confirmation* was administered to a class of seven Candidates. Among these was "one" who is soon to be added to the more than "three hundred," who, in "looking for the Church," have been attracted from other bodies of Christians into the ministry of our Reformed branch of the Catholic Church. This was Mr. Sherrod Wesley Kennerly, a highly estimable gentleman, who after having been, for some ten or twelve years, a preacher in the Methodist connection, has just been admitted by the Bishop, a Candidate for holy orders. The office of *Confirmation*, always touching and impressive, and heightened in these characters, on the present occasion, by its administration by night, together with an able and highly appropriate Discourse by the Bishop, were listened to with apparently deep and solemn interest by a crowded congregation.

On the day following, (Monday, 27th,) the ceremony of laying the corner stone of a new Church, to be called "The Church of the Atonement," in the upper part of our rapidly growing city, was performed by the Bishop. The inherent interest attaching to this office was most pleasingly enhanced, in the present instance, by several peculiar circumstances, One of these was the feature of *free sittings*, solemnly pledged to the contemplated church; the other, the honorable demonstration of a whole-souled zeal for "Christ and his Church," afforded by the authors of this holy enterprise. Every truly devout heart in the large concourse present must, we are persuaded, have gone forth in fervent prayer, that they who were thus nobly following the spirit of Him to whose honor it was told, "He loveth our nation, and hath built us a synagogue," might experience, in their fullest import, those rich spiritual blessings typified in the temporal boon with which the good Centurion's piety was rewarded by our blessed Lord.

At 6 o'clock, P. M. a procession was formed from the house of Edward F. Campbell, Esq., Senior Warden of St. Paul's, Augusta, in the vicinity of the new church lot, and proceeded to the Northeast corner of the projected building. The procession consisted of the Bishop in the Episcopal robes, attended by the following clergymen in surplices, viz: the Rev. Dr. Ford, and the Rev. B. Elliott Habersham, of the Diocese of Georgia, and the Rev. John H. Cornish, of the Diocese of South Carolina. To these succeeded the Vestry of St. Paul's, Augusta, the Sunday School Teachers and children of that Parish, the Choir and the Congregation generally. The following being the order of the services:

1. The 122nd Psalm, with the Doxology, as the procession drew near the spot, read antiphonally by the Bishop and the people.
2. Exhortation, by the Bishop.
3. Prayer, by the Bishop.
4 The Lesson—being Ezra iii. 8, 12. Read by the Rev. John H. Cornish, Rector of St. Thaddeus' Church, Aiken, South Carolina.
5. Announcement, by the Rev. Dr. Ford, of the contents of the Box deposited in the Corner Stone.
6. Bishop: Our help is in the name of the Lord.

Ans.: Who hath made Heaven and earth.

Bp.: Except the Lord build the House, their labor is but lost that build it. In the name of *The Father*, and of *The Son*, and of *The Holy Ghost*, Amen. (Here the Bishop struck the stone thrice with a hammer.) I lay the Corner Stone of an edifice to be here erected, by the name of "The Church of the Atonement," and to be devoted to the Service of Almighty God, agreeably to the principles of the Protestant Episcopal Church, in the United States of America, in its Doctrines, Ministry, Liturgy, Rites and Usages.

"Other Foundation can no man lay than is laid, which is Jesus Christ, who is God over all, blessed forever more, and in whom we have Redemption through His Blood, even the forgiveness of sins."—*Amen.*

Bp.: O Lord, open Thou our lips.

Ans.: And our mouth shall show forth Thy praise.

Bp.: Glory be to the Father, and to the Son, and to the Holy Ghost.

Ans.: As it was in the beginning, is now, and ever shall be, world without end.

Bp.: Praise ye the Lord.

Ans.: The Lord's name be praised.

7. Address, by the Bishop. (This will be found on our first page.)
8. Hymn 25th. 1st with last four verses.
9. Collect, by the Bishop, being the last in Institution office.
10. Gloria in Excelsis, by the Choir.
11. Benediction, by the Bishop.

Thus closed a bright day for the Church in Georgia.—*Laus Deo!* E. E. F,

Augusta, May 29th, 1850.

FLORIDA.—A new parish has been formed at Pensacola in the vicinity of the Navy Yard, by the name of St. John's Church, Warrington. The Vestrymen chosen are Com. J. T. Newton, U. S. N.; Dr. N. B. Beck, U. S. N.; Messrs. T. J. W. Shippey, E. W. Dorr, and C. H. Brightly, and Lieut. J. W. Cooke, U. S. N.

MISSISSIPPI.—*Episcopal Convention.*—The Convention of the Protestant Episcopal Church, in the Diocese of Mississippi, which assembled in St. Andrew's Church, Jackson, on Wednesday last, the 8th inst., concluded its labors and adjourned at a late hour on Saturday night.

The clergymen in attendance, were:

Rt. Rev. Wm. M. Green, D. D., Bishop of the Diocese, and Rector of *Trinity Church*, Natchez; Rev'ds. Benj. M. Miller, Rector of *Christ Church*, Church Hill; Stephen Patterson, *Christ Church*, Vicksburg; David Kerr, *Trinity Church*, Yazoo City; Thomas S. Savage, *Trinity Church*, Pass Christian; Willard Pressburg, *Epiphany Church*, Claiborne; Andrew Matthews, *Ascension Church*, Hernando; Charles Cleveland, *Grace Church*, Canton; Amos Cleaver, *St. Luke's Church*, Brandon; Frederick W. Boyd, *St. James' Church*, Port Gibson; W. P. C. Johnson, *St. Andrew's Church*, Jackson.

The following named lay delegates were present: C. Theodore Vennigerholz, from *Trinity Church*, Natchez; James S. Johnson, *Christ Church*, Church Hill; Geo. S. Yerger, Wm. Smedes, *Christ Church*, Vicksburg; James D. Stewart, *St. Paul's Church*, Woodville; E. H. Styles, Wm. H. McCardle, *Epiphany Church*, Claiborne; T. C. Thornton, J. B. Burke, *St. Luke's Church*, Brandon; Charles Scott, James Black, *St. Andrew's Church*, Jackson; Tullins C. Tupper, W. Drane, C. C. Hackelford, *Grace Church*, Canton.

During the past year the Diocese completed its ecclesiastical organization, and entered, as it were, upon a new era. This was the first convention held under the new arrangement, which circumstance imparted an unusual degree of interest to its deliberations and acts. The utmost harmony and kind christian feeling, among the members of the convention, of both orders, prevailed throughout, and from the commencement to the close, its proceedings were characterized by becoming dignity and solemnity, and no less marked by a spirit of brotherly love, than by an ardent and earnest zeal for the honor and glory of God, and the welfare of His holy Apostolic Church.

Much important business was transacted by the convention at its late sitting. Among the most prominent items, may be mentioned, the admission into union with the Diocese, of the new Trinity Church at Pass Christian in Harrison county: the organization of a society, in subordination to the church for the diffusion of christian knowledge in the Diocese, embracing a well digested plan of domestic missionary operations, together with the distribution of Bibles, prayer books, tracts and other approved religious publications—a system of convocations or meetings of the Bishop and a portion of his clergy in different parts of the Diocese several times in each year—the election of four clerical, and four lay delegates to the General Triennial Convention of the Protestant Episcopal Church in the United States, which is to meet at Cincinnati in October next—the foundation for the establishment of a permanent interest-bearing fund for the support of the Bishop, besides many other matters of inferior moment connected with the progress and prosperity of the church.

The clergy elected to represent this Diocese in the General Convention, are the Rev. Messrs. Benj. M. Miller, Church Hill, Jefferson co.; Stephen Patterson, Vicksburg; Willard Presbury, Claiborne, and David Kerr, Yazoo City. The lay delegates, are Messrs. Geo. S. Yerger and W. C. Smedes of Vicksburg, Charles Scott of Jackson, and James S. Johnston of Church Hill.

The clerical members of the Standing Committee, are the Rev. Messrs. Patterson, Kerr, and W. P. C. Johnson, and the lay members are Messrs. Yerger and Smedes.

Religious services were regularly performed twice each day, during the week of the convention, and three times on the Sunday following. Many excellent discourses were delivered from the sacred desk, by the small, but pious, talented and devoted band of clergy in attendance, to large, respectful and attentive congregations, and much serious concern, it is believed, has been awakened in the interesting Parish of St. Andrew's.

On Saturday, the Bishop baptized nine adults.—On Sunday forenoon, preached, confirmed six persons, baptized one infant, and administered the Holy Communion to about fifty persons. In the afternoon of the same day the Rector of St. Andrew's baptized one adult, and at night the Bishop administered the rite of confirmation to three more, making nine in all confirmed that day.

On Monday morning, the members of the convention all separated to return to their respective homes, after one of the most interesting, and we trust, auspicious and useful meetings of the kind ever convened in the Diocese.—*Natchez Courier.*

OHIO.—On Wednesday morning, May 15th, Bishop McIlvaine visited Bellevue, and preached. In the afternoon of the same day he preached at Lyme, and confirmed *four* persons. On Thursday afternoon he preached at Wakeham, and confirmed *six*. On Friday morning he preached at Norwalk, and confirmed *two*. On Saturday morning he preached at Huron and confirmed *one*. On Sunday morning he preached at Milan and confirmed *three*.—*Western Episcopalian.*

New Publications.

MODERN LITERATURE AND LITERARY MEN, being a second Gallery of Literary Portraits, by Geo. Gilfillan. New York. D. Appleton & Co., 1850—pp. 370.

Twenty-five sketches are contained in this volume, beginning with Milton and ending with the late John Sterling. It is a very curious compound, and one exceedingly difficult to characterize in a few words or in a limited space. There is much power and much acute criticism, much sound thought and much information on some of the peculiar notions and theories of the day, especially of the modern infidel and sceptical schools. There is on the other hand much of the Carlyle cant about "progress," and "lofty aspirations," and "deep yearnings," which are alleged as excuses for the infidelity and blasphemy of which some of his characters have been guilty. There is also an immmensity of fine writing; brilliant metaphors, comparisons and figures continually dazzle the mental vision, and prevent any clear perception of what the author would be at. Some instances may be adduced. Mr. John Foster marries Miss Maria Snooks: "It was like the marriage of two moonlit clouds in the silent sky," p. 92. Of Mr. Ralph Waldo Emerson we are told —"It is the naked cherubic reason thinking aloud before you"! p. 174; while on the 172nd we are informed "the twilight of his thoughts seems rushing down into night"!—"you see his mind in full retreat towards some Cimmerian gloom"! What a happy guide for his numerous disciples.—"If the blind lead the blind, &c." His abuse of scripture examples is fearful. He thus speaks of Mrs. Shelley and her infidel husband. "She has not his subtlety, swiftness, wealth of imagination, and is never caught up (*like Ezekiel by his lock of hair*) into the same rushing whirlwind of inspiration." There are many similar instances of profanity in the volume. This same Shelley is styled on p. 257, "this most sincere, *spiritual*, and unearthly of men." The account of John Sterling is useful and instructive as a delineation of certain phases of modern infidelity, but the author excites disgust by his apologetic tone, and his want of appreciation of Catholic truth. As the book in many respects is useful and attractive. we have felt it our duty to warn our readers against its sad defects.

NORMAN LESLIE, a Tale by C. G. H., author of the *Curate of Linwood*, &c. D. Appleton & Co. pp. 286.

The scene is laid in the commencement of the Reformation under John Knox (1544) and the characters are chiefly historical. The story is simply and agreeably told, has many interesting incidents, and gives a vivid picture of those eventful times.—There is a considerable quantity of Scotch vernacular put into the mouths of some of the characters which renders a glossary necessary. It is got up in a very neat manner.

We have also received through the same firm from Messrs. Phillips, Sampson & Co., Boston, the 17th number of *Shakspeare's* Dramas, containing King John. The illustration, *Constance*, is one of the finest that has yet appeared.

The NORTH BRITISH QUARTERLY Review for May has been republished, with their usual promptitude, by Messrs. L. Scott & Co. 1. *Lays of the Scottish Cavaliers*, by *Ayton*, which has stirred up the covenanting propensities of the Reviewer and caused him to pour a furious diatribe of hatred and malice against Montrose, Archbishop Sharp, and Graham of Claverhouse. 2. *Edwin Chadwick*, an account of his labours in various branches of Political Reform, as Life Insurance, Police, the Poor Laws. 3. *John Calvin*, affording much information, but highly laudatory as might be expected. 4. *Hunt's Poetry of Science*, an able review, abounding with scientific instruction. 5. F. K. Hunt's Fourth Estate, an agreeable sketch of the newspaper press. 6. *Irving's Life of Mahomet*, a well executed abridgement of his history. 7. *Southey's Life and Correspondence*, Vol. 2 and 3, with copious extracts. 8. *The Jewish Theocracy*—"Its principles adapted to all religion and times." 9. A Notice of the late Lord Jeffrey.

The EVERGREEN for June has a fine engraving of Bishop Ravenscroft with his autobiography. Also an article on *Nero*, preliminary to the persecutions of the early Christians; one on the "Book of Life," exceedingly able and satisfactory; a continuation of the excellent "Churchman's account of his principles,"—Editorials, and Book Notices.

Messrs. R. & G. S. Wood have reprinted the April number of the BRITISH AND FOREIGN MEDICO-CHIRURGICAL REVIEW. Among the articles contained may be mentioned, *The Relation of Time and Medicine to Empirical Systems, Hospitals for Children, The Medico-Legal Relations of Insanity*, with a very severe examination of the notorious *Agapemone, Humboldt's View of Nature*, and the *Sanitary Condition of Ireland*. Also a great variety of more professional subjects.

THE FARMERS' GUIDE, No. 4. has been received from Messrs. L. Scott & Co. It is occupied wit *Turnips* and feeding sheep on them, and the Accomodation of cattle in the Steading. The directions are very minute and precise and must be a great help to the farmer.

The MENTOR, a magazine for youth has been commenced under the editorial management of the Rev. H. Hastings Weld. The first number is a very agreeable specimen, well written, selected and illustrated. It is to be published monthly for one dollar per annum. Stavely & McCalla, Phila., Publishers.

We have received also the TRUE CATHOLIC, and the MORAVIAN CHURCH Miscellany for June.

CLERICAL CHANGES.

Rev. J. Reynolds has resigned the charge of St. John's Church, West Hoboken, New Jersey, and has accepted a call to St. Andrew's, Kent, and Christ Church, Canaan, Litchfield County, Connecticut. His address is at Kent.

Rev. W. H. Wilson, D. D., has removed from Christ Church, Sherburne, to Geneva College.

The Rev. Almon Gregory, late Minister of Zion Church Rome, and for some time residing in Utica, having accepted an invitation to the rectorship of St. Thomas' Church, Bath, Steuben Co., Western N. Y., desires all letters and papers intended for him, to be directed accordingly.

The Rev Cornelius E. Swope of the College of St. James, in Maryland, has received and accepted a call to the Rectorship of Trinity Parish, Chicago, Illinois, and desires all communications for him to be directed accordingly.

Notices.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

JUNE.

Third Sunday after Trinity, June 16, A. M., St. Stephen's, New York.—Ordination.
Third Sunday after Trinity, do P. M, St. Esprit, N. Y.
Saturday, June 22, A. M, Morrisania Village.—Consecration.
Fourth Sunday after Trinity, June 23, A.M., Grace Church, Brooklyn Heights.
Fourth Sunday after do do P.M., Holy Comforter, N. Y.
Friday, June 28, P.M.. Maspeth.
Fifth Sunday after Trinity, June 30, A.M, Trinity, N.Y.—Ordi'n. E., Messiah, New York.

JULY.

Tuesday, July 2, A M., Goshen; P.M., South Middletown.
Wednesday, July 3, P.M.. Marlborough.
Friday, July 5, A.M.. Esopus; P.M., Rondout.
Saturday, July 6, A.M., Kingston; P.M., Ulster.
Sixth Sunday after Trinity, July 7, A.M., Catskill; P.M., Athens.
Tuesday, July 9, A.M., Holy Innocents, Albany.—Consecration.
Wednesday, July 10, A.M.., Charlton.—Ordination.
Thursday, July 11, A.M.. Burnt Hills.—Consecration-

AUGUST.

Friday. August 16, A.M., Walton; Saturday, Aug. 17, A.M., Delhi.
Twelfth Sunday after Trinity, August 18, A M., Hobart; Monday, August 19, P.M., Prattsville.
Tuesday, August 20, A.M., Windham; P.M., Cairo.
Wednesday, August 21, A. M., Oakhill; P.M.. Greenville.
Thursday, August 22, P M., Rensselaerville.
St. Bartholomew, Saturday August 24, A.M., Fort Edward.
Thirteenth Sunday after Trinity, August 25, A.M., Sandy Hill; P. M., Glenn's Falls; Tuesday, August 27, A M., Chester.
Thursday, August 29, P.M., Ticonderoga.
Friday, August 30, P.M., Whitehall.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Course of Sunday evening Lectures, on the Reformers of the Church of England.

Lect. VI, (on Sunday, June 16th,) *The Return of the Exiles.*

Service at 7½ P.M.

CALVARY FREE CHURCH, WILLIAMSBURGH,
Third Street, near Grand.

The Rev. Dr. Stone, of Brooklyn, will, by divine permission, preach the usual quarterly Sermons, in the above place of worship, on Sunday evening next, June 16th.

Service at a quarter before eight.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated Monthly Meeting of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 20th instant, at eight o'clock.

F. W. WELCHMAN, Rec. Sec.

☞ The annual re-union of the graduates and other members of the Eucleian Society of the New York University, will be held in their Hall, on Friday, June 21st, 1850, at 7½ PM. The Rev. Mr. Thompson is expected to deliver the Oration.

Committee. { F. N. ZABRISKIE.
JOHN LONG.
ROBERT SONNY.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow Street, near Grand.

This Church will be re-opened for Divine Worship, on to-morrow the 16th inst.

The Quarterly Sermon in behalf of it, will be preached at evening, by the Rev. Mr. Bedell, Rector of the Church of the Ascension.

June 15, 1850.

☞ The Consecration of St. Paul's Chapel, Morrisonia Village, is expected to take place on Saturday the 22d inst., services to commence at half-past ten, AM.

A train of cars will leave the City Hall at 9 o'clock, for the village, arriving in full time for the service.

☞ The Ladies of St. Ann's Parish, intend holding a Fair, in aid of the Chapel, on Tuesday and Wednesday the 25th and 26th insts., and request that donations or subscriptions for this object, may be left at the Store of Messrs Stanford and Swords, No. 139 Broadway, any day previous to the 25th. The Fair will be held in a spacious tent, upon the beautiful grounds adjoining the Chapel, and will be open after 10 o'clock, during the day and evening. Several trains of the Harlem Railroad Cars, run to and from the village during the day, the last returning to the city at 9 P. M.

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MR. SAMUEL ROBINSON, at the office of the "Banner of the Cross," Philadelphia, has been appointed Agent of "The Churchman" in that city.

☞ The stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the S. School Room of St. John's Chapel, in the city of New York, at 6 o'clock, P. M., on Wednesday the 26th day of June, A. D. 1850.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual Meeting will be held in St. Thomas's Church, in this city, on Tuesday evening the 25th inst., at 7 o'clock.

The Annual Sermon will be preached the same evening. Divine service to commence at 8 o'clock. By order

3t A. BLOOMER HART, Rec. Sec.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 8th inst, viz:

A member of the Chapel of Fortress Monroe, Va, 10; thro' E Wilcox, R A, in Pa Miss: Soc: Emmanuel ch, Holmesburgh, Bp Kemper's jurisdiction, 25; St Johns, Carlisle, 25; Ch of the Nativity, Phila, 3; St Pauls, Doylestown, 2 50; St Johns, New London, X roads, 2 83—58 33; from a member of the ch of the Mediator, N Y, 1; St Michael's and St Mary's chs, Bloomingdale, N Y, 15; thro' C Seymour, Treas Diocese, W N Y, a deaf and dumb lady, for missions in the West, 5; for Indian missions in Wis, 5; Christ ch, Lockport, 3 20; St James, Syracuse, 4; Grace ch, Utica, 22; for the Jews, 10; St Lukes, West Granby, 2 25; Trinity ch, Constantia, 1 50; St Stephens, New Hartford, 5; St Johns, Mr. Morris, 8; Calvary ch, Homer, 50c; St Johns, Buffalo, 40; St Pauls, Richmond, 2; St Lukes, Rochester, 125; Jews 24 25; Illinois, 25; Arkansas, 10—184 25; St Pauls, Syracuse, 17 10; Grace ch, Lockport, for Ill, 1; Utica, Trinity, for the Jews, 5 58; Gethsemane, Westworeland, 1 37—317 71 (and $45 Trust funds for special objects) St Mark's ch, N Y, from the monthly offgs, 31 74; total, $433 82.

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Death's fatal shaft again hath sped,
The watcher's task is done;
Another soul from earth hath fled—
Its mortal race is run.

Worn with care, and toil, and watching,
Their labor all in vain,
Stand the mourners uncomplaining,
Though teardrops fall like rain.

The stricken hearts, though sorely tried,
Bend to the chastening rod;
Their trust is in the crucified,
The precious Lamb of God.

Firm in the faith, that they who die
Believing in the Lord,
Shall rise, to reign with God on high,
So surely as His word;—

They faint not, halt not, nor despair,
But with submission mild,
The cross assign'd they bravely bear,
And yield to God his child.

Thrice blessed Faith, and Hope, and Love,
The gifts to Christians given,
To aid them in Life's arduous strife,
And guide them safe to Heaven!

R. P. W.

Selected Matter.

Trust in God.

THE FOUNDATION OF THE CHRISTIAN MINISTER'S SUCCESS.

Extract from a Sermon preached at the Consecration of the Right Rev. William Mercer Green D. D., Bishop of the Protestant Episcopal Church in the Diocese of Mississippi. By the Rt Rev. James H. Otey, D. D., Bishop of Tennessee.

The dominion of Christ has respect both to the Church and to the world. As it respects the Church, He rules his people as willing and loving subjects. His service is to them perfect freedom. It is their happiness to know and to feel that they are not their own, but that they have been bought with a price; ransomed from the slavery of sin and from death, its wages, with the precious blood of the Lamb of God. Their hearty desire is to glorify him in their bodies and in their spirits, which are his; their highest and most fervent aspirations here, are, to have every thought of their hearts brought into captivity to the obedience of Christ, and to reign with him hereafter.

The submission which the world yields to Christ, though less willing is not the less absolute. In all the complicated machinery of conflicting events as they transpire in rapid succession before us; in all the grand movements which overthrow empires, subvert kingdoms, erect thrones upon their ruins, or remodel human establishments, there is not one change great or small, which is not subject to his righteous and sovereign control. Even the winds and the sea obeyed him while he was upon earth; and that troubled and tempestuous sea of the world's mad and distempered passions, and busy schemings, and eventful changes, subsides at once into "a great calm," if he but speaks the words "peace, be still!" or it lashes itself into fury again, and rolls its troubled waves, if so, it may better help forward the accomplishment of his wise and gracious purposes. "He ruleth in the kingdom of men: he stilleth the raging of the sea; and the noise of its waves, and the madness of the people." The counsels of the wise and the efforts of the mighty are not only powerless against him; are not only all bending in humble and prostrate submission, to work his will in the convulsions of nations; the rise and fall of empires; the setting up and overthrow of dynasties, but are ordained and overruled for the establishment and final triumph of his kingdom.

The declaration or assurance of the text that the work of building Christ's Church (typified by the temple in the progress of erection by Zerubbabel) should be brought to a happy completion, is full of encouragement to all those more directly and immediately interested in the welfare and prosperity of this diocese, and more especially to you, my beloved Brother, who are about to be invested, as its first Bishop, with its spiritual charge and oversight. Doubtless, mountains of difficulty have risen before you in the serious contemplation of the work now to be committed to your hands. You have pondered it by day and you have considered it in the silent night-watches, when no one was privy to the thoughts that weighed upon your heart, and drove slumber from your eyes, or even suspected the deep musings of soul, that disquieted the inner man, save that God who has watched over you all your life, and now says to you by the voice of his Church, "Feed my sheep," "Go, build my house!" Go, labor in my vineyard!" And every view you have taken of this subject, every train of reflection which its consideration has called up, has brought you to this one conclusion: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."* God grant it may be so! God grant that you may deeply feel, that you are shut up to the simple reliance of faith in the power and love of Christ to apply his truth to the hearts of sinners by the grace of his Holy Spirit! That is the very state of dependence that God would have you realize as an indispensable condition of usefulness and success in his service. In the exercise of that unlimited and uncontrollable dominion which he possesses as "head over all things to his Church," he addresses that Church, with an inexpressible combination of tenderness and majesty: "I have put my words in thy mouth, I have covered thee with the shadow of my hand: that I may plant the Heavens and lay the foundations of the earth, and say unto Zion thou art my people."† This is the never failing resource upon which every minister, and especially every Bishop of the Church, must cast himself, in the midst of all difficulties and trials. When cares, anxieties, and troubles thickens around him; when there are fightings without and fears within, then let him stay himself upon God, and remember that his deliverance must come, "not by might, nor by power, but by the spirit of the Lord of hosts."

In the multitude of difficulties which encompass a Bishop in the performance of his peculiar duties, no one presents itself of more serious magnitude than that which arises from the relation which he sustains towards the Church, as having the oversight and government of the Clergy. To counsel, to admonish, to "rebuke, to exhort with all long suffering and authority," is no light labor in a country where the habits and thoughts of the people, moulded and shaped by their religious institutions, naturally lead men to withhold deference from official station, and where office itself is regarded as a creation which the popular will may set aside or alter at pleasure.‡ Add to this, that the difficulty of exercising discipline is, in all cases, not a little increased by the multitude of sects around, all claiming to be genuine branches of the true vine, all pretending to have authority to admit members into, or exclude them from the visible fold of Christ, and ever ready to sit in judgment upon the justice and righteousness of each ecclesiastical sentence. There is no remedy for this condition of things which we can apply for its correction, other than by diffusing as widely as we may the truth of God's holy word, as held and witnessed by the primitive Christians But we may derive some benefit from it by considering, that whatever be the extent of ministerial authority in the original grant to the Apostles, and derived from them by transmission, its influence, in our age and country, is limited by the estimate which mankind form of the moral worth and personal piety of him who exercises it. Hence, we cannot but feel the force of the Apostle's exhortation to Timothy, when he tells him, "be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." But when in the spirit of kind and fraternal feeling, or in the tenderness of paternal love, advice is tendered, or remonstrance is urged, or admonition is given, and it is received coldly, or heard with impatience, or rejected ungraciously, then comes the sorrow of heart which, it is to be hoped, but few men feel, and which few, but Bishops, can properly appreciate—then presses the burden of official station which they only, perhaps, feel to be almost intolerable. And, yet, I must forewarn you—not that the warning is called for specially, from considering the character of the clergy in this diocese; on the contrary, the intercourse of years past, with them all, assures me, that you will find most of them dutiful and affectionate sons—but, from the very nature of your office, encompassed by the adventitious circumstances to which I have adverted, I feel bound to warn you, that the difficulty named will constitute a prime element, in that hardness which you will be called on to endure, as a faithful soldier of Jesus Christ; this will make up a large part of the weight which you must bear, as a Bishop of the Church.

Besides this, you will have to watch every part of the building, with the erection and superintendence of which you are charged. You will have to see that none of your assistants use untempered mortar—or stones unshapen and unprepared by the plummet of the sanctuary. You will have to reconcile differences between ministers and their congregations—to judge upon appeals, in cases of discipline—to open a hearing ear to the complaints of the aggrieved, and to be patient with the querulous—to watch the beginnings of strife, and to pluck up roots of bitterness—to apply a gentle but steady hand to close up the wounds which indiscretion or thoughtlessness may have inflicted, and to become the ready defender and protector of those who may be wantonly maligned or unjustly assailed. In these times, especially, to use all diligence and watchfulness in preserving the ancient landmarks which the wisdom and care of our forefathers set up to guard the precious deposit of Gospel faith and order, of which the Church is both the witness and the keeper, from the insidious approaches of Romanism on the one hand and the arrogant assumption of Ultra-protestantism on the other.* To do all these things, and do them as becometh the gospel of Christ, is far more difficult than to encounter the wearisome days of travel to which your duties will call you—the "perils by land and perils by water" that will lie in your way—the discomfort of sleeping nights—long separations from your family—the pains of sickness consequent upon exposure in a sickly clime—the fatigue of preaching day after day, prolonged sometimes through a succession of weeks and even months, with scarcely any intermission—the annoyance of inquiries founded in a pretended desire to learn the truth, but propounded in reality to provoke controversy; these things, and many, very many others of a kindred character, we could cheerfully meet and brave for the sake of our Master, and for the privilege of preaching His gospel, and feel them to be no very great hardship, if we might be rid of the former. But they are all inseparable from our office and calling, and sooner or later will enforce on us practically, the necessity of giving heed to the earnest exhortation of St. Paul in his parting charge to Timothy: "Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry."† Again we exhort you to a simple and unreserved dependence on the arm of the Lord—to have abidingly impressed on your heart and memory the assurance, "not by might, nor by power, but by my spirit saith the Lord of hosts."

And when obstacles present themselves before you, which baffle human wisdom; when faith is tried and proved, even in the fires; when the blossom of hope is withered by the want of visible success; when disappointment casts its shadow over your prospects or worldly policy thwarts your plans; when your clergy are weakened by sickness, disheartened by poverty, or cut off by death; when your people turn aside from the simplicity of their walk with God, or relapse in worldlymindedness, or fall into the sins of heresy and schism, or through pride are ensnared by the devil; when iniquity shall abound, and the love of many wax cold; when the Tatnais and Shetharboznais of the land shall try to intimidate you by proud looks and haughty threats, speaking contemptuously of your work, then be it your comfort and your privilege to know that Christ sits and rules upon his throne, and that at his bidding the great mountains of difficulty shall become a plain before Zerubbabel; even before "the man of the Lord's right hand whom he hath chosen and made so strong for himself."‡

Cordially do I rejoice, my beloved brother, that you have come to a diocese so united in all its elements; ready to strive together "with one mind and in one spirit for the faith of the gospel,"|| ready to contribute liberally of its worldly substance to forward all your plans for the increase of its strength and stability, and for the extension of the knowledge of Christ through the instrumentality of his Church, to its remotest borders; ready to welcome you as its chief pastor and ruler and to "wish you good luck in the name of the Lord." And with equal sincerity and cordiality do I congratulate this diocese, to which I feel bound by many and tender ties, upon having one to take charge of their interests, who has been proved by many afflictions, and shown to be faithful by an experience and trial of thirty years service, in the cause of Christ. May the remembrance of those days, when it was our privilege to sit at the feet of that venerated, honest, and brave old man; venerated for his primitive piety, for his honesty to the souls of men, for his bravery in the cause of his master, I mean Bishop Ravenscroft; (*clarum et venerabile nomen;*) when we heard the burning words that fell from his lips, as though they had been touched by fire from the altar, consuming the opposing thoughts of those who would reject the counsel of God against their own souls; when we listened to that ringing appeal that fell like the voice of an angel startling the conscience of the sinner, alarming the fears of the careless, and rousing the concern of the thoughtless; may the remembrance of those days stir us up to renewed zeal and diligence in the same holy warfare in which he fell, with his armor on, his eyes raised toward heaven, his front to the foe, that we too may rejoice in the holy peace which shed its sacred influence over his departing hour!

But the most honored of those who have labored in this glorious cause, and in whom we preeminently glorify God for the grace bestowed upon them, from the cherished names of White, Hobart and Ravenscroft down to the gentle and affectionate Giles,§ whose last hours were breathed in prayers for the Church at whose altars he served; would all unite, in one mind and with one voice, in putting away the honor from the earthen vessel and referring all to the grace of Him whom they served with their spirits in the gospel; even Him who is the builder of His Church, and who at the completion of His transcendently glorious work, when the last enemy shall have been subdued; when the last sigh of penitence shall have been breathed; the last tear for sin have fallen, and the last prayer of His people shall have been preferred, will bring forth the headstone with shoutings, and the mighty multitude which no man can number, out of all nations, and tongues, and kindreds, and people, that stand before the throne, shall with one acclaim, cry, "Grace, grace unto it."

Then all the crowns in Heaven shall be cast at the feet of our most holy and adorable Redeemer; every eye shall see him and gaze upon him with ineffable delight and wonder; every redeemed sinner in the enjoyment of a full salvation will give all the glory of it to the Saviour, and ten thousand times ten thousand and thousands of angels will unite their songs with ours, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory, and blessing."† Amen! Amen!!

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* cxxvii Ps. v. 1 and 2.

† Isa. li. 16.

‡ Under the limitations of our constitutional and canon law, this is true to a certain extent in our Church government, which conforms more nearly to the civil government than that of any religious denomination in the country. The cardinal principle of representation prevails through our whole system. Every congregation on Easter Monday in each year, elects its vestry or trustees for one year. These again elect delegates to the diocesan or annual convention, composed of clergymen and laymen; and this chooses representatives to the general or triennial convention—composed of the House of Bishops and the House of Clerical and Lay deputies, and is the highest legislative council of the Church.

* 1 Tim. iv. 12, 13.

† In our humble judgment the Church is fully competent to this duty without the aid of irresponsible and self-constituted associations—*e. g.* The E. K. Society and the Order of Brotherhood of the Holy Cross! "par nobile fratrum!"

‡ 2 Tim. iv. 5.

|| Ps. lxxx. 17.

§ Ph. i. 27.

* Rev. Wm. Mason Giles, late rector of Trinity Church, Natchez.

† Rev. v. 12. 13.

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FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

JUST RECEIVED

FROM THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, a further supply of the following standard works:

D'Oyly and Mant's Bible, 3 vols, 8vo, calf.
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(Dean Stanhope's Translation.)
Horne on the Psalms, 2 vols, 12mo.
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ALSO,—

"WHAT IS ROMANISM?" complete in one volume, including the part on Image Worship. Price 75cts.

N.B.—The concluding portion of this work in separate form, has been ordered for those who have purchased the first part, and is expected shortly.

"Scripture Manners and Customs," with numerous engravings, 1 vol, 12mo.

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D. DANA Jun., Agent,
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PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

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BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet,*" the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

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⁂ Remittances and communications should be always addressed, post-paid, or franked, to the Publishers.

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THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

BOARD FOR TEN YOUNG MISSES, from 8 to 12 years of age, to attend "Christ Church Seminary, Hudson," may be obtained, with a lady who has had experience as Matron, and with whom, resides one of the teachers of the school.

TERMS—Thirty-five Dollars, in advance, per quarter of twelve weeks. This charge will include board and washing, tuition at school, and seat in church—the children bringing their napkins and rings, spoons and forks. The character and location of the school, where the English and Mathematical branches, and the Latin, are taught by several competent instructors, with the attention the children, when out of school, will receive from those with whom they are instructed, offer unusual inducement to parents. The school is daily visited by the Rector of the Parish.

Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York.

May 18—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature shall be exactly what we represent.* The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850.—tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of T[illegible] HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. W[illegible]on, *Sec'y and Treas.*
"JAS. G. H[illegible]nning, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850.—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of Wm. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.

New York, April 27 1850. tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

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Jan. 29, '49,—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street.

A Million of Dollars securely invested in Bonds and Mortgages on real estate in this city and Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

ALL THE PROFITS ARE DIVIDED AMONG THE INSURED.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, the benefits of which are secured by law for the exclusive use of herself, or of her children.

Clergymen and all others dependent upon salaries or their daily earnings are specially invited to avail themselves of a resource whereby their surviving families may be secured from the evils of penury

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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MINTURN POST. M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.

JOS. BLUNT, Solicitor. 501 Broadway.

August 18—tf

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

NEWARK, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$573,360 52	
Deduct for losses then unpaid,		29,500	
			$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

•Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

DIRECTORS AND OFFICERS.

Robert L. Patterson,
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Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

†In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN, Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

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CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - - $3.
" " 2d & 3d volumes, in advance - - $5
" " 1st, 2d, & 3d volumes - - - - $8
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication - - - - - - - - - - $2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson.

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful* silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

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